

# The Catholic Educational Review

OCTOBER, 1937

## IRISH CULTURAL CONTRIBUTION IN EARLY NEW YORK

Few Irishmen found their way to the province of New York in the seventeenth century, for there was no movement, as yet, from Ulster to America and the so-called Celtic emigration turned to the Continent. Yet the colony was becoming popularized in Ireland by the governorship of Sir Thomas Dongan, an Irish Catholic, followed as it was by governors like Richard Coote, Earl of Bellomont, Edward Hyde, Viscount Cornbury, who married a daughter of Lord O'Brian of Clare, and William Cosby, all of whom had extensive plantations in Ireland. It is doubtful if there was any Irish teacher unless Henry Harrison, S.J., in the ephemeral Jesuit school which Dongan fostered and which disappeared with the Revolution of 1689.<sup>1</sup> With the turn of the century, Irish immigrants increased slightly in number, coming as voluntary passengers, indentured servants, transports, and political refugees.

Among these immigrants, there were teachers, some from the hedge-schools, some from Trinity College, Dublin (open to Catholics 1793), some from the University of Glasgow, and some from the Catholic refugee colleges on the Continent. For the most part, they were Protestants or more generally Presbyterians in religious profession. Some of them, no doubt, had been Catholics in Ireland, and probably remained secret Catholics in New York. While there was practically no persecution in this Anglican colony, where religion was taken lightly, yet

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<sup>1</sup> Elsie W. Clews, *Educational Legislation and Administration of Colonial Governments*, (Columbia University Studies, 1899) 248; E. B. O'Callaghan, *Documentary History of New York*, III. (1850) 110.

there was little encouragement for Catholics even after the American Revolution with the penal laws on the statute books until 1784. Certainly a known Catholic would hardly have been employed in a private school, and it is doubtful if a recognized Catholic would have been permitted to establish his own academy prior to the American Revolution. Teachers were licensed by the governor who might refer their petitions to local authorities. No one from England was to be allowed to teach without the license of the Archbishop of Canterbury.<sup>2</sup> Yet it is questionable if even the dread of Catholicism resulted in rigid enforcement of these regulations. Of the religious profession of teachers, little is known; but some of the teachers' names are characteristically Celtic in flavor rather than Scotch-Irish, whatever either term may actually signify.

A complete list of teachers and literary men from Ireland will never be compiled, although additional names may be discovered. Men of some education turned to teaching in a country where teachers were scarce, where education was so little advanced that requirements were slight, and where natives regarded elementary teaching in country and village schools as a temporary occupation and a mere stepping-stone to something better. Following this example, alien teachers, also, sought better employment in business, in the professions, and even on the land. For many foreigners, teaching was not a profession but a means of supplementing a livelihood gained in a counting house or in farming. In town records, the vote is too often to the mere appointment of a teacher with no name by way of identification, as in the case of the town of Benton where in a list of teachers there is added "and an Irishman whose name is not remembered."<sup>3</sup>

The cultural contribution of Irish teachers and scholars is intangible. Yet in a sparsely settled region where there were few private and denominational schools and where there was no popular education until 1812 and not even a college until King's College in 1754, the ordinary Irish master, quite aside from the college graduate, must have disseminated a tincture of culture

<sup>2</sup> James Sullivan (ed.) *History of New York State* 5 (1927) 2138; O'Callaghan, *op. cit.* III 372; Amasa J. Parker, *Landmarks of Albany County* (1897) 253 ff.

<sup>3</sup> S. C. Cleveland, *History of Yates County* (1873) 260.

and given a more intimate knowledge of the European world. He would at least be more than "the minister's man," which was not an inapplicable title for the poor teacher who served as sexton, chorister, and coachman in the Dutch Reformed schools or as a catechist for the Society for the Propagation of the Gospel in Foreign Parts.<sup>4</sup> This Society (S.P.G.) sent out both ministers and schoolmasters whom it described as of general excellence, with which view Reverend Robert Jenney of Hempstead agreed as he condemned the instability of other schoolmasters in general who were hired by groups of neighbors and paid twenty pounds a year with diet and thirty without (1728).<sup>5</sup>

As early as 1704, Thomas Flynn advertised as a "chirurgion and schoolmaster" giving his location in Cortlandt Street which he hoped was not inconveniently uptown. A few years later, Edward Fitzgerald kept a school in New Rochelle, that second refuge for Huguenot exiles from France who as competitors had found slight welcome from London's weavers and other artisans. This master's knowledge of the French tongue made him a desirable acquisition in that new Franco-English community.

About 1720, Thomas Colgan (d.1755) joined the staff of Trinity Church and was associated with its grammar school; but, as a man of merit, he soon found preferment and wider opportunities in Episcopalian rectorships at Jamaica and at Flushing, Long Island. In 1722, William Glover was made a freeman (voter) as another teacher, George Browning, had been a year earlier. Teaching was less than a calling if one may judge from an indenture of apprenticeship of John Campbell to learn the trade of teaching from George Brownell of New York City in 1722.<sup>6</sup> However, it connoted opportunity for Irish teachers judging from a letter of James Murray, a recent immigrant, to his minister in Tyrone in which he urged that his sons come to America where they could make as much teaching in one year as he could preaching in three years.<sup>7</sup> Somewhat later, Miles Reilly,

<sup>4</sup> Compare, Peter Ross, *History of Long Island*, I, (1902) 266 ff.; Richard M. Bayless, *History of Richmond County, N. Y.* (1887) 445 ff.

<sup>5</sup> Clifton H. Brewer, *A History of Religious Education in the Episcopal Church to 1835* (1924) 31.

<sup>6</sup> E. P. Cubberly, *Readings in the History of Education*, 71.

<sup>7</sup> John D. Crimmins, *Irish-American Historical Miscellany* (1905) 61 quoting Bradford's *New York Gazette*.

a teacher in New York, was identified as "interpreter and linguist" (1734) when a witness in the Mayor's Court.<sup>8</sup>

In the following decade, there were several masters of sufficient distinction to make a cultural contribution to the colony. James Magrath, a graduate from Trinity College, Dublin, on his arrival in New York (1740) established himself as a teacher. Later, he gained recognition as a physician and as a lecturer on medical subjects so that with little exaggeration an obituary notice could describe him as "a gentleman of great learning and a physician of the most exalted eminence." A fellow-countryman, Cornelius Lynch, kept a school in the neighborhood which emphasized accounting, mathematics, and navigation at a time when there was no collegiate institution in the province. A victim of a laborious life and the rigorous climate, he succumbed in his prime and was interred in Trinity churchyard.<sup>9</sup>

At least one wealthy merchant, John McEvar, sent his son, John, back to Dublin to be trained under Mr. Butler and to be educated at Trinity College (1742).<sup>10</sup> John Wilson, a native of Malagh in County Monahan, taught for a short time, but probably not long enough to send for his family; for on his death he left a small estate to his children in Ireland.<sup>11</sup> Archibald McEwen, schoolmaster, was voted a citizen in 1747, and also Garrett Noel in 1753.<sup>12</sup> In Long Island, near the Ferry for New York, John Clark established a school (1749) in which, as became a "philomat," he added mathematics and the languages to the ordinary elementary subjects. In an advertisement in the *New York Post Boy* (July 3), he also offered to translate French and Spanish giving adequate security to keep all writing secret.<sup>13</sup>

In this same year, Charles Lewis Reily, who had found his

<sup>8</sup> For above see, *Journal of the American Irish Historical Society* (hereafter, *J. A. I.*) 25:54, 27:105, 133, 144 quoting the *New York Gazette*, May 27, June 3, 1734; J. Forbes (ed) *Town Records of New Rochelle*, 45; *The Burghers of New Amsterdam and the Freeman of New York, Collections of the N. Y. Historical Society for 1885*, 101-102; G. P. Disoway, *The Earliest Churches of New York* (1864) 69-70. Michael J. O'Brien's essays on Irish Schoolmasters in the American Colonies and in the City of New York despite their bias and lack of historical form have been freely used as the references to Vols. 25, 27 of the *J. A. I.* indicate.

<sup>9</sup> *J. A. I.*, 27:144 quoting the *N. Y. Gazette*, Apr. 14, 1774.

<sup>10</sup> Robert H. Murray, *Dublin University and the New World* (1921) 90.

<sup>11</sup> *J. A. I.*, 27:145.

<sup>12</sup> *Collections of the New York Historical Society for 1885*, 159, 173.

<sup>13</sup> Ross, *op. cit.*, I, 266 ff; Henry R. Stiles, *History of the County of Kings and the City of Brooklyn*, N. Y. (1884) 410.



way to the village of Goshen in Orange County, wrote to Colonel William Johnson, the most famous colonial Indian trader and agent, asking for the favor of interview on the score of family associations in Ireland. What became of Reily is doubtful, but he had broad attainments for a primitive wilderness if one accepts at full value his generous self-appraisal as a teacher, musician, and craftsman. Cornelius Bennet, who conformed to the Church of England, taught in Kaye's Grammar School in Rhode Island until he was transferred by the S.P.G., in 1757, to teach the Mohawk Indians. In 1765, Henry Glass and John Reily inquired concerning opportunities of teaching school in his neighborhood; and, a few years later, Thomas Erving sought similar employment. Sir William Johnson, however, was not unmindful of his needy countrymen of whom a number were settled on his vast holdings in the Mohawk Valley, including an Irish master by the name of Edward Wall and a headmaster from County Meath whose identity is left obscure.<sup>14</sup>

About 1758, William Gilliland (1734-1796), a native of Armagh, who apparently discovered America as a British soldier in the French and Indian War, settled in New York as a master of a private school in partnership with his brother James.<sup>15</sup> While a tutor in the family of Phagan, a Jamaican merchant in New York, he married that gentleman's daughter and became associated with his father-in-law in the shipping business. Later, as an extensive land-speculator, he fostered colonies of Irish immigrants near Lake Champlain and lived a useful life filled with strange vicissitudes. James Gilliland apparently continued the school with evening sessions for the working classes until the Revolutionary War, in which he served as a captain of a company of miners and sappers after having been made a freeman in 1774.

For a score of years before and during the Revolution, James O'Brien conducted a school in which were trained the sons of

<sup>14</sup> Brewer, *op. cit.*, 47 ff.; J. A. I., 23:190 ff.; Crimmins, *op. cit.*, 180; R. E. Day (ed) *Calendar of the Sir William Johnson Manuscripts in the N. Y. State Library* (1909), 266, 481; O'Callaghan, *op. cit.*, IV (1851) 416.

<sup>15</sup> *Coll. of N. Y. Historical Soc. for 1885*, 237; H. P. Smith (ed), *History of Essex County, N. Y.* (1885) 98 ff., 132, 154 ff.; see index for a number of references in Winslow C. Watson, *History of Essex County, N. Y.* (1869); Gilliland's diary is printed in W. G. Watson, *Pioneer History of Champlain Valley* (1863).

the old colonial aristocracy of merchants and planters.<sup>16</sup> Among his students was Hercules Mulligan, who arrived from Coleraine with his parents about 1746. Mulligan became a distinguished patriot, an associate of Alexander Hamilton, and the founder of a family of means and of business connections which conformed with the dominant Anglican Church.

A contemporary master, Thomas Carroll, a fastidious man of courtly manners, had a long career as a teacher and as the proprietor of a mathematical school in Broad Street and later in Wall Street, whose ambitious curriculum included advertising, bookkeeping, geometry, algebra, conic sections, trigonometry, astronomy, fortifications, surveying, gunnery, navigation, and construction of charts.<sup>17</sup> If the school lived up to the prospectus, it was quite as advanced in mathematics as Harvard and Yale Colleges. At any rate, an obituary notice (1789) announced that he was "an eminent teacher of mathematics, who resided in this City some years previous to the late war." A son, George (d.1789), like many a later Irishman, entered journalism, at one time being associated with John Patterson as publisher of *The Evening Post* (1786).

Among Carroll's lesser contemporaries, who were teaching on the eve of the war, were Master Connelly, William Glenney and his associate, James Barry, who advertised that they were opening the school on Golden Hill formerly directed by Mr. Steele, who presumably was an Irish immigrant. Two Irish scribes, William Butler and John Keily, were made freemen in 1769; and they like other scribes may have found it necessary to teach for a living.<sup>18</sup>

The newly established King's College (Columbia) attracted to its staff some interesting Irishmen. Joseph Murrury (c.1694-1757), a native of Queen's County and a lawyer in New York, as early as 1718, married a daughter of Governor Cosby and prospered accordingly. As an orthodox churchman, he was a

<sup>16</sup> *J. A. I.*, 25:54; 27:151 quoting *N. Y. Gazette*, May 6, 1771, and May 29, 1780; for a sketch of Mulligan, *Ibid.*, 26:96 ff.

<sup>17</sup> *J. A. I.*, 25:54 quoting the *N. Y. Gazette*, May 21, 1766; *Ibid.* 26 (1927) 93, 27:146 quoting the *N. Y. Gazette*, Oct. 19, 1767 and the *N. Y. Journal and Weekly Register*, Dec. 3, 1789.

<sup>18</sup> *Coll. of N. Y. Hist. Soc. for 1885*, 218, 224; *J. A. I.*, 27:152 and 160 quoting *N. Y. Gazette*, June 13, 1774; and *N. Y. Journal or General Register*, Oct. 26, 1775.

founder of the college to which he left his residuary estate and law library which was unfortunately destroyed during the Revolution.<sup>19</sup> Robert Harper (1733-1825), a Presbyterian from the North of Ireland, immediately on his arrival in 1761, commenced a teaching career which was only terminated by the Revolution and the British occupation of New York. In later life, he became a political figure as a delegate to the State Constitutional Convention and as a Deputy Secretary of State from 1780 to 1795. A heavy purchaser of frontier lands, he was interested in Ulsterite colonization in upper New York.<sup>20</sup>

Dr. Samuel Clossey lectured on anatomy and medical subjects at the college (1767), where Alexander Hamilton, the builder of the financial structure of the new American government, came under his influence even as in earlier life Hamilton had been tutored in his native Isle of St. Croix by Dr. Hugh Knox, a Presbyterian divine from Armagh. Of Clossey's politics, there is some doubt as to whether he was a patriot, who was treated badly by King's men, or a Loyalist whose lack of sympathy with American radicalism drove him back to Ireland on the eve of the Revolution.<sup>21</sup> A better patriot but no teacher was the heroic Richard Montgomery (1738-1775) who came from Swords, County Dublin, with the culture of St. Andrew's and Trinity College upon him.<sup>22</sup>

A scientist rather than a teacher was Christopher Colles (1738-1816), a pupil of the Anglican Bishop Richard Pococke, the famed traveler. He left Ireland in 1765, and won attention in New York as a lecturer on pneumatics, inland navigation and city water works. In 1773, he published a *Syllabus of Lectures on Natural History*, and a year later he proposed a water system of reservoirs and piped streets which Manhattan could not afford to install. During the Revolutionary War, he instructed American soldiers in gunnery; and thereafter he made a meager living as a chemist. In 1789, he invented a device to count revolutions or vibrations of a wheel or other movable parts of mechanical engines. A year later, he published a road book of routes out of New York. Attributed to him are such far-seeing projects as the

<sup>19</sup> *Dictionary of American Biography*, XIII, 363.

<sup>20</sup> *J.A.I.*, 14:243, 27:145 ff.

<sup>21</sup> Crimmins, *op. cit.*, 173.

<sup>22</sup> *D. A. B.*, XIII, 98.

first attempt in this country to build a steam engine and a scheme for a canal connecting the Hudson River with Lake Ontario as well as New York with Philadelphia. A dreamer, he, happily for his physical welfare, became the salaried superintendent of the American Academy of Fine Arts.<sup>23</sup>

James McCarroll announced (1764) a "genteel boarding academy" at Newton (Elmhurst) in Queen's County, Long Island, where, in addition to the usual classical subjects, trigonometry, surveying, gauging, and navigation were to be taught.<sup>24</sup> A little later, Charles Duffie was teaching a grammar school in the vicinity. John Kearns, too, controlled a school in this county, which he apparently was allowed to conduct until his death in 1781, when he was succeeded by James O'Connor who was followed by Walter Dunleavy. It was this cautious Kearns who in the days of depreciated Continental currency hoarded a bag of gold worth eight hundred dollars which was discovered by a schoolboy thirty years after his death.

In 1779, James Foley established a school at Bushwick, Long Island, guaranteeing both a good elementary and classical training with the strictest attention to the morals of his clients' children. A year later, he removed to New York, where his wife joined in teaching young ladies reading, writing, arithmetic, and needlework, and apparently continued the school after his death.<sup>25</sup> On Staten Island, there were such teachers as Terence Reilly, Jeremiah Connor or O'Connor, and James Duffie whose widow later managed a school in New York City.<sup>26</sup>

Up the Hudson River, Edward Rigg, a native of Dublin, established his classical school at Kingston (1766) with the published warning that he would "teach no other branches of literature in his school except such as have a necessary connection with the classics." But Kingston was no Athens, and Rigg removed to Coldenham and after the war to Little Queen Street in New York City where he conducted his school until his death in 1786. He also broadened his curriculum to include some grammar subjects,

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<sup>23</sup> Thomas E. V. Smith, *The City of New York in 1789* (1889), 200; N. B. Sylvester, *History of Saratoga County* (1878) 128; D. A. B., IV, 301; H. W. Hill, *Municipality of Buffalo*, I, (1923) 171 ff.

<sup>24</sup> J. A. I., 27:158 quoting advertisements in the *N. Y. Gazette*, May 28, 1764, Apr. 22, 1765, July 1, 8, 1774. See Riker, *Annals of Newtown*, 165.

<sup>25</sup> J. A. I., 27:156 quoting the *N. Y. Gazette*, June 7, 1779, Mar. 20, 1780.

<sup>26</sup> J. A. I., 27:137, 159, 163.

and his wife boarded and taught young ladies reading, writing, grammar, and needlework which was regarded as sufficient cultural training for girls of refinement in that generation. However, before 1800, Mrs. Foley's school had a rival in Mary Hefernan's Misses' Academy.<sup>27</sup> In neighboring Newburgh on the Hudson (1767), Lewis Donovan won recognition as a thorough master.<sup>28</sup> In Albany, Stuart Wilson, described as an Irishman, opened a book store in 1772, though no Irish schoolmaster is noticed for a dozen years when John McClintock, an Ulsterite, advertised a school.<sup>29</sup>

With the opening of hostilities, some of the Irish masters joined the patriot forces. Indeed, according to a prevalent belief all Irish schoolmasters were aggressive rebels. This in general was no doubt true. Yet some of them conducted schools during the British occupation of New York, and new schools were actually founded by Irishmen during this period, though neither schools nor churches flourished during the military occupation. Thomas McClenahan established a school on Water Street (1777) where in addition to teaching mathematics, surveying and navigation, he offered vocal music and attention to the reformation of morals, which it may be said were not improved by the army of occupation. Martin Foy taught music and the social arts of dancing and fencing probably to the officers of the garrison and to Loyalist ladies of fashion. In 1779, Michael Fitzgerald announced his preparation to teach mathematics and the French tongue in its purity and elegance, and offered to establish a select school if the requisite number of persons were interested. Thomas Egan also advertised (1780) that his classical institution included instruction in the French language with the note that he had served in a leading counting house in France.<sup>30</sup>

The French language was not studied in America and few American diplomats spoke any tongue but their own. Silas Deane, representing the Continental Congress abroad, recognized his own shortcomings and urged President Stiles of Yale to add

<sup>27</sup> *J. A. I.*, 4 (1904) 58, 27:147 ff. quoting *N. Y. Gazette*, Mar. 26, 1766, June 8, 1767, and *N. Y. Packet*, Nov. 20, 1783; obituary in *Daily Advertiser*, Sept. 2, 1785.

<sup>28</sup> *J. A. I.*, 26:132.

<sup>29</sup> Joel Munsell, *Annals of Albany*, 2 (1850) 192, 194.

<sup>30</sup> O. T. Barck, *New York During the War for Independence* (1931) 155 ff., 188; *J. A. I.*, 27:153 quoting the *N. Y. Gazette*, Dec. 15, 1777, June 19, 1779, and Jan. 24, 1780.

French to the curriculum and get a professor from Geneva—who naturally would be a Protestant. Some members of the corporation were opposed, and for reasons of expense nothing was done at the time.<sup>21</sup>

In probate court as a witness of an Irish merchant's will (1781), Thomas Madden was described as a master. He must have conducted his school to the satisfaction of the British garrison.<sup>22</sup> About 1780, it would appear that Mathias O'Connor arrived in New York and established a school which on his death was left to his widow as administratrix. While little information is available concerning Master O'Connor, he was known as a son of Dennis O'Connor, of County Sligo, who had taken service in the Irish Brigade in France. His sons, Charles and Mathias, became merchants, the latter being commissioned a militia captain in the War of 1812.<sup>23</sup> John McVickar, an educated arrival of 1780, became an opulent merchant and a vestryman of Trinity College. His son John (1787-1868) was known as a minister and an economist and a direct descendant was an Episcopalian bishop.<sup>24</sup>

Two young Irishmen who found their way from Boston and from Perth Amboy to New York in 1777, John Ramage, a Loyalist and an Episcopalian, and William Dunlap, made noteworthy contributions. Ramage was said to have been the best artist and miniature portrait painter for whom the Washingtons, the Van Cortlandts, and the Van Rensselaers sat, though he also did life-sized portraits in crayon and pastel. Dunlap not only succeeded as a portrait painter but as the author of a *History of the American Theatre*, a *History of Arts and Design in the U. S.*, and a *History of New York*.<sup>25</sup>

After the Revolution, there was a decided movement of Irish immigrants and indentured servants to New York as well as to Philadelphia. And among these new arrivals some at first sought their fortunes by teaching which democratic legislation had made slightly more liberal, later turning to more lucrative employments. Marcus Burke announced that his Mercantile

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<sup>21</sup> Ezra Stiles, *The Literary Diary* (1901) II, 296, 304, 534.

<sup>22</sup> *J. A. I.*, 27:160.

<sup>23</sup> See, Watson B. O'Connor, *The O'Connor Family* (1914).

<sup>24</sup> *D. A. B.*, XII, 172.

<sup>25</sup> Smith, *New York in 1789*, 206; *D. A. B.*, XV, 334.



Academy had acquired a junior partner whose apprenticeship had been spent in one of the most important business concerns in Ireland.<sup>36</sup> A curious Irishman was Christopher Flanagan (1759-1805) who emigrated to America in time to serve as a captain's clerk in the Continental navy and who returned to Dublin where he established a preparatory school with his earnings and the money obtained by selling his military land allotments. Losing his clientele when he became a Methodist, Flanagan returned to New York where he kept a school (1787), preached occasionally, and founded the first Methodist bookshop. Apparently, he accumulated a small fortune and left at least one son, James, who won attention as a founder of the Tammany Society and as a political judge.<sup>37</sup>

In his elementary school in Wall Street, Edward Fogarty featured languages, giving his spare time to tutoring and to translating for commercial houses. Patrick Coffee advertised if the enrollment of his school exceeded twenty-five scholars that he would add a capable assistant.<sup>38</sup> At this time, Monsieur Alexander McDonald, who probably came from Scotland via France and South Carolina, was reputed to be the leading teacher of the French language.<sup>39</sup> Daniel M'Cormick was active in the Society for Promoting Useful Knowledge of which he served as treasurer. In the city directories published from 1786 to 1791, there were listed with addresses such teachers as John McKiernon, Walter McDaniel, Thomas Steele, John Collins, Thomas Sweeney, Patrick Murdock, Nicholas Connory, and James Gillespie. John Campbell, a teacher who is described as a native of Scotland, came in 1788. And all told, there were only fifty-five school teachers so listed in 1789. In 1797, William Carroll, as witness to the will of Hugh Breen, grocer, was identified as a schoolmaster.<sup>40</sup> Alexander Wallace, a wealthy Irish merchant, sent his son James to Trinity College (1793-1797).<sup>41</sup>

William Cochran, a native of County Tyrone and a graduate from Trinity College, Dublin, established a private school, which

<sup>36</sup> *J. A. I.*, 27:153 quoting the *N. Y. Packet*, Mar. 23, 1787.

<sup>37</sup> See, *N. Y. Genealogical and Biographical Record*, Vol. 23.

<sup>38</sup> *J. A. I.* 4:58, 27:155 quoting the *N. Y. Packet* July 6, Aug. 12, 1786 and papers of May 24, 1789.

<sup>39</sup> Smith, *op. cit.*, 200.

<sup>40</sup> *J. A. I.*, 27:160; obituary of Campbell in *Advertiser*, Oct. 9, 1801.

<sup>41</sup> Murray, *op. cit.*, 91.

became the Columbia Grammar School, where he was assisted by a fellow-alumnus of Trinity, George Wright. This school attracted attention for its sound classical training. Here, Cochran taught the famous John Randolph of Roanoke, Virginia, and the even more famous Governor De Witt Clinton. Later he was a professor of Latin and Greek in the reorganized and Americanized Columbia College until 1789, when he departed for the Loyalist colony of Nova Scotia. With some truth, Randolph maintained that "Cochran left no one but Dr. Johnson, the president, of any capacity behind him."<sup>42</sup> Nicholas Romayne, son of John, a silversmith, and Juliana McCarty, won a medical degree at the University of Edinburgh (1780) and became a member of the original boards of the Regents of the University of the State of New York and of the Trustees of Columbia where he professed medicine for several years. His brother, Jeremiah, on the other hand, made a sound Dutch Reformed minister.<sup>43</sup>

With the arrival of Irish refugees and rebels in the decade after 1796, there were more teachers, yet most of their names remain unknown. Not infrequently advertisements for tutoring positions carried no name or identification beyond the request that readers apply to the printer or some merchant for further information. Yet among the exiles of 1798, there were scholars, barristers, and Presbyterian divines. However, not all the recent arrivals had been incriminated in that struggle for Irish liberation, which, aside from its outcome, had so much in common with the American Revolution.

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(To be continued)

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<sup>42</sup> Smith, *op. cit.*, 195; *J. A. I.*, 27:161 ff. quoting *N. Y. Daily Advertiser*, Oct. 4, 1785; N. F. Moore, *Historical Sketch of Columbia College*; *D. A. B.*, XV, 363.

<sup>43</sup> *D. A. B.*, XVI, 127.

## LATIN ON THE COLLEGE LEVEL

"And seeing that every nation affords not experience and tradition enough for all kinds of learning, therefore we are chiefly taught the languages of those people who have at any time been most industrious after wisdom; so that language is but the instrument conveying to us things useful to be known. And though a linguist should pride himself to have all the tongues that Babel cleft the world into, yet if he have not studied the solid things in them, as well as the words and lexicons, he were nothing so much to be esteemed a learned man, as any yeoman or tradesman competently wise in his mother dialect only."—MILTON, *Letter on Education*.

Some years ago the advocates of the classics took fresh courage with the Report of the Classical Investigation, an objective study of the aims, content and methods of High School Latin. Recently, however, there has been a growing conviction that the perennial problem has not been solved despite the apparently widespread acceptance of the report. Reasons for this failure lie with the teachers themselves; the report repeatedly emphasizes that the primary aim of Latin is to teach students to read Latin. But the flood of textbooks which claim to realize the recommendations of the report, and the teachers themselves have concentrated attention upon the incidental outcomes of the study of Latin, e.g., understanding of words of Latin origin, ability to spell words of Latin origin, and the like. Most teachers of Freshman Latin in the college have not yet discovered a student who has learned to read Latin, and nearly all agree that there has been a marked decline in mastery of the fundamental mechanisms of the language itself. Failure to realize satisfactory results must be attributed to one of two causes: either the primary purpose of the study of Latin has been lost sight of and sidetracked in favor of secondary issues, or the aim itself is incapable of being achieved on the high school level. Ability to read Latin is quite acceptable as an aim to College Latin, whether demand must be made for correction of methods used in the high schools or for adequate training in fundamentals so that the ability can be developed in the college classes.

When such ability is once achieved, it is obvious that the

"tool subject" thus acquired must be applied to the solution of new types of problems. There must be a change from concentration on the development of the ability to read Latin to the exercise of that ability in particular fields. The aims and methods of the high school must be continued until a minimum standard of proficiency in the reading of Latin is reached. The study of Latin on the college level implies further perfection of the ability acquired, but the primary purpose must be the use of the language as an instrument for the acquisition of ideas.

Catholic colleges and high schools have never seriously denied the place of Latin in the Liberal College, although sentiment and tradition often result in support in theory with neglect in practice. The multiplicity of "courses" crowding into the curriculum renders it doubly essential that each subject should be evaluated from the point of view of why it should be taught at all. It must be demonstrated that the study of Latin produces within the scope of the Catholic Liberal College results which can be achieved in no other way. It is not a question of whether the Catholic college will tolerate Latin, but whether the Catholic college can afford to dispense with Latin.

Far from being a separate and isolated branch of study, Latin is intimately related to a great many departments in the Liberal College. As soon as students have acquired a certain proficiency in the use of the language, attention must be given to the real function of language itself, which is the communication of ideas. It is this change of purpose which distinguishes Latin on the college level from Latin on the high school level. Much of the dissatisfaction felt with respect to college Latin arises from the fact that the aims and methods of high school Latin are continued in the college. Complete mastery of the mechanics of language thus becomes in fact the whole purpose of teaching Latin. However, grammar and syntax are in reality but means to an end, and the end is the comprehension of the idea expressed in Latin. Complete mastery of grammatical technic in no way assures comprehension of the idea, and conversely, grasp of an idea may at times be independent of the subtleties of grammatical analysis. Since any language is in the final analysis a tool subject, it follows that the tool must be put to use at the earliest possible opportunity. Latin must continue to meet the

charge of not being a "useful subject" just as long as no use is made of it.

Specifically, the aims of college Latin may be expressed in terms of three disciplines. The use of the word "disciplines" does not imply any attempt to enter into the long-standing controversy over "mental discipline" and "faculty psychology." In this instance, at least, etymology will provide some considerations of practical value to the teacher. "Discipline" is popularly referred to the Latin word, "discere," to learn, but this etymology is not only false but impossible. Rather, it is derived from "dis" and "capere," meaning "to take apart, to isolate." It is antithetical to "doctrine." Now, doctrine is what is in the possession of the teacher, and is made up of a body of learning properly organized and presented, whether that body of learning be the result of original research or familiarity with the original researches of other scholars. Consequently, doctrine tends to be abstract and theoretical. Discipline, however, is always from the point of view of the learner; it is what he isolates and appropriates for himself from the doctrine as presented by the teacher, and thus tends to be more concrete and practical. Whatever subject a student takes up, it is obvious that some portion or portions of it must be appropriated to serve an individual purpose, a purpose which must be unique for every human being. Consequently, the ultimate aims of college Latin are expressed as separate "disciplines" (not merely "discipline" in the singular), and emphasize the particular values available in the study of Latin for the realization of the ideal of liberal education as a whole. These disciplines are: (1) the Discipline of History; (2) the Discipline of Literature; and (3) the Discipline of Expression.

*The Discipline of History.*—Ours is the culture of Western Europe. Just how, or why, the western branch of the Indo-European group should have developed the particular type of civilization now existing may remain an unsolved problem, but it cannot be denied that Greece and Rome were two of the most important factors in shaping it. "In Greece men first learned to be human; in Rome, they first learned to be civilized," as Mackail expresses it. The incessant curiosity of the Greeks gave the very foundations of our literature, art, philosophy and

science; the political and legal institutions of our civilization are an inheritance from the Romans. The synthesis of the Greco-Roman elements in the Golden Age of Latin literature makes Latin doubly essential if Greek can no longer be studied. The Greeks were interested in pure mathematics; the Romans put mathematics to work in the construction of roads and aqueducts and the surveying of land. Greek philosophers dreamed of the ideal state built on the perfection of human nature; the Romans developed a workable state with the material at hand—human nature as it was and still is. Both ancient civilizations, by themselves, would have proved sterile in the end, but this first significant synthesis made human progress possible. Not perfection, but progress. At an early age, the Church was not averse to putting to use the best that these ancient cultures offered: the keen reasoning of the Greeks served as a support for Faith, and the political structure of Rome formed the framework for the administration of the secular affairs of the Church.

Literature, the product of this particular period of world history, is the common medium for understanding it. The Rome that Augustus "left in marble" is a pitiful handful of ruins, but the ideas and ideals that found expression in Latin are ever fresh. "A classic is a book that is always contemporary," as Hutchins defines it. There are far-reaching reasons why the *Iliad* and the *Aeneid* are more familiar to us than the *Upanishads* and the *Rigveda*, why the "names of Themistocles and Scipio have to us a very different sound than those of Asoka and Salmanassar," as Mommsen observes. We can afford to abandon to professional scholars Egypt, which built the pyramids; the Aztecs, with their monuments, and China, which knew printing before we did. These civilizations lie outside of our own historical tradition. But it would require a great deal of courage to state that we can dispense with the achievements of Greece and Rome for modern students. The ultimate consequences of a complete disregard of tradition are incalculable, because no such complete break has ever been made. Even Soviet Russia, which has so boldly thrown over every tradition, in the last year reintroduced into the secondary schools the study of Greek and Latin, previously suppressed.

No college course in Latin can possibly cover the historical



importance of Rome in all its aspects. But a greater perspective of some of the elements that are the essence of our own developments forms a legitimate objective for the study of Latin in the liberal college. There is no implication that by turning the pages of history a diagnosis and specific can be found for some of our own ills. The Discipline of History lies in the fact that circumstances may change but human nature remains the same.

*The Discipline of Literature.*—This particular function of the classics has been commented upon too many times in the past to require extensive discussion. Little can be added with regard to the literary masterpieces under what might be termed Literature in the ordinary sense of the word. Unfortunately, most of them fall under Mark Twain's definition of a classic as "a book that everybody praises, but nobody reads." But with Latin, as with English, a full appreciation of great literature requires almost as much ability as went into the making of it. The problem in this connection has not changed materially in centuries. Yet Keats, Shelley, Byron, and other English authors who fell under the spirit of classicism are often taught by individuals who never read an ode of Pindar or Horace in the original—a sort of second-hand classicism acquired from Bullfinch's "Age of Fable." On the other hand, Horace and Vergil are too often taught by individuals who are in no way acquainted with English literature. Unquestionably, there is some element in great literature which is independent of time and of language. And no one can possibly appreciate fully his own literature if he be unable to provide some term of comparison through familiarity with great literary productions written in another language.

But there has been a decided neglect of what may be called Special Literature. A treatise in a medical journal may conform to the standards of literature, if the language is used for the purpose for which it is intended, i.e., the expression of ideas clearly, forcibly, and with pleasing effect. Cicero may be important not only for the mastery he shows of language, but also for the ideas he sets forth on oratory or philosophy. Gaius and Ulpian wrote excellent Legal Latin; Celsus wrote masterful Medical Latin. And the same yardstick cannot be applied to such writers as is applied to Vergil or Tacitus.

Consequently, it seems that a broader attitude should be taken

with respect to literature. Common sense would dictate that an author should be read for what he intends to be. It is quite futile to damn Lucretius as a poet and disregard completely the fact that he tells us practically all we know about the atomic theory of the Epicureans. Tacitus was much less interested in rhetorical tropes and figures than he was in presenting his version of men and events. Literature must not be understood to be the prerogative of a special class of "men of finer clay" (too often associated in the undergraduate's mind with individuals of pronounced abnormal behavior), but must be comprehended as the indispensable requisite of every truly educated man. Since Latin literature covers every conceivable range of human interests, it becomes the function of college Latin to consider not only the "how" of expression but also the equally important fact of what is expressed.

The Discipline of Literature is a realization of the activity of individuals of importance to our historical traditions who have expressed themselves in various fields of human intellectual activity.

*The Discipline of Expression.*—The historical and literary achievements of the Romans might be understood, though imperfectly, through the medium of translations. This is the recent proposal of President Hutchins, of the University of Chicago. But there is one other function possessed by Latin that is peculiarly its own and which may be realized along with the other two disciplines, and this may be termed the Discipline of Expression.

Language is one of the most fundamental facts of human existence. But the frantic effort to conform to arbitrary standards and the painstaking attempts to classify the phenomena of language all too often obscure the simple fact that language is a medium of expression. Music, architecture, painting, sculpture and gestures can be suitable vehicles for the expression of some ideas, but the most important means possessed by human beings in communicating with one another is language. Sooner or later, every human being has an idea, or at least he should have; the more educated a man is, the more ideas he should have. A student may study all the courses in the catalog and come into possession of the materials and methods of forming ideas. But if he cannot express them, his knowledge is useless. Aristotle

without words might have been only a name on an excavated tombstone.

The first task of Latin in this respect is an understanding of the function of language as a means of expression. There is a very definitely useful training in the process of considering a group of words whose forms and arrangements are completely different, and realizing completely and unmistakably exactly what was in the mind of the man who wrote them. Furthermore, it is not entirely useless to realize that, although a great deal has been said, only an infinitesimal portion of it is worth considering. It is so very simple to be completely overwhelmed with mere verbiage; besides, false and rejected ideas have a bad habit of cropping up in a mask of new words and of deceiving again those who fail to perceive the masquerading errors. Latin, being analytical rather than synthetic like most modern languages, requires more rigorous attention to the elements of language as a means for the expression of an idea. Translation provides the necessity of re-expressing in English an idea which now exists in the mind of the student himself—an exact, definite idea of a man who had great ideas, an idea which demands expression, even if the student's own ideas are still hazy and unformed.

However, it is important that the ideas of the author thus read should be such as are capable of being understood by the student himself. Further, they should be such as are of definite interest to him. One definite reason for the failure of Latin is that students do not understand what they are reading and get the impression that somehow they are not even supposed to understand it but just translate it. But in every case, the subject-matter itself must have an intrinsic interest for the reader of it, and the wide variety of Latin literature should be able to meet this requirement.

No teacher can escape completely the necessity of dealing with questions of grammar and syntax. But these linguistic phenomena must be dealt with on a functional basis only. The aim of Latin teaching is not perfection of an ability to identify and classify; inflections and syntax are useful only to the extent that they assist in comprehension of the idea being expressed. Further, the discipline of expression is a great deal more funda-

mental than admiration of rhetoric. If a Latin author is to serve no better purpose than a hunting ground for grammar and syntax, then Vergil might as well give way to Silius Italicus, who enjoys the doubtful distinction of having written the worst epic poem in any language—but it is grammatically sound! The Discipline of Expression is the search for an idea, with language as the means by which the idea is found or, better, re-discovered.

A complete appreciation and understanding of the profound significance of language as a means of expression, added to its utilization in the search for evidences of human activity and achievement—ideas of historical and literary significance—offer a new basis upon which to select content and improve methods of teaching Latin in the college.

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## PERSONNEL AND ORIENTATION—A STUDY OF THE BIG SISTER MOVEMENT

The orientation program in the modern college aims to facilitate adaptation to a new situation, to a new life. It ameliorates strained circumstances; offsets the wear and tear of introvert phobias and surprise personality traits. The orientation program systematically helps the new student fit in by adjustment, rather than by the disastrous process of a forced landing. The sand-paper feeling of maladjustment is planned to meet varying forces and concomitant situations. Resultant emotional elevations and depressions are worked into a median curve that indicates social adaptability, and rates the individual as a positive personality and therefore fit matter for further "leading out" or "pouring in" under the process of education.

Since social orientation is of great import and an early need to the college debutante in the scholastic world, one of its chief means to social adaptation will be the subject of this study. It pertains primarily to women's colleges, but is believed to hold possibilities for institutions of men. It is known as the Big Sister movement.

It is necessary to distinguish between the Big Sister movement and the Big Sister organization. The movement holds place in the social program in women's colleges and exists for the purpose of aiding new students to make adjustment to college life. The Big Sister organization is nationwide and serves the purpose of social betterment among the underprivileged classes. Both are commendatory, but widely different in scope, aim and method.

A brief history of the Big Sister movement will prove its short but corpuscular pedigree. The earliest obtainable date of its inception is 1908, at Clarke College in Dubuque, Iowa. The merits and possibilities of the movement spread through the media of school papers. Today, 50 per cent of the women's colleges, surveyed for the purpose of the present study, have accepted the Big Sister program. Deans and Deans of Students from the other colleges included in the study elicited heartfelt sympathy with the movement but wished to "know more about it." This study may prove somewhat of a contribution to them, to social orientation, and to the bewildered, nonplussed, perspired freshman who stands expectantly on the college threshold.

The movement was formulated by a faculty member and a college sophomore. This alert college student had passed through anything but a metamorphosis in her freshman year, and she expressed her desire to modify or neutralize "freshman fright" for oncoming students. Motivation and organization followed as investments in a new enterprise. The Big Sister movement began to pay dividends, scholastically, as a part of the orientation program, and socially, as a contribution to the extracurricular program. It has been tried, improved and proven, until today it is found indispensable as an antidote to college complexes and as an amalgamating force in social adjustment.

In the month of May the upper classmen are given a questionnaire. Among other questions asked is this one: "Do you want a Little Sister? If so, would you prefer a resident or a city student?" An affirmative answer to this question involves duties, privileges and responsibilities. The Big Sister, having manifested her consent, is given the name and address of a matriculant. Some determining factors influence the selection, such as the question of similar home residence, former friendship, known personality or character traits and individual interests.

The Big Sister initiates the summer's correspondence by an attempt to stir interest and awaken confidence through her first letter. She is usually answered by a volley of happy exclamations, time-tried questions and amusing remarks. Promptly and considerately she braves the ordeal of letter writing to brighten and enlighten the wide-eyed mental abrasions of her new protegee. Snapshots are exchanged; the relationship becomes real. Postal service makes time and distance quite nondescript entities as it sends across the silver rails a correspondence that carries scholastic, social and moral power. The orientation course has been begun, literally, by a correspondence course for which no credit is given, but from which much credit evolves. The first days of that trying transitional period are made fairer, and future ones warmer. Social adjustment begins with a positive score.

The next step is the arrival of the new student. Her Big Sister is a reception committee of one ready and willing to give of her time, attention and experience as a guide and friend. She becomes at once an information bureau, an advisory board, a



psychic vanguard and, in time, a confidante. Gentlemen friends, social usages, student load, the first birthday away from home—all seen in the beacon light of the Big Sister movement are no longer silent specters involving hours of counselling by perplexed personnel officers. Congestion in the information office is reduced; registration conferences are shortened; college rhythm plays fewer discordant notes; resident nurses and weary counsellors record fewer physical and psychical reactions. College social life is no longer wholly and solely en masse. A *personal* interest with a *personnel* influence produces a perfect setting for the secret of personnel work; i.e., individual interest in personal development.

On the evening of the first day an informal reception is held. Each Big Sister acts as a personal host to her Little Sister. The bridge is gapped, acquaintances are made, friendship takes root. The day closes with happy smiles and warm good-night hand clasps instead of pillows made moist by tear gland excretions. This happy affair is the prelude of another held in March, when the Little Sisters bear the responsibilities of program administration in their efforts to express their sentiments toward their Big Sisters.

This study does not pretend to present the Big Sister movement as a Dr. Dafoe remedy for all college ills. The College of St. Francis in Joliet, Illinois, presents a tried experiment of the evaluation of the Big Sister movement. Its traditions have affected seven years of the history of the college, and approximately five hundred of its student body. The movement has endured through the annals of the institution as a Junior College, and was one of the cherished personnel techniques enlarged upon in the advent of recognition and experience as a Senior College.

To secure an unbiased estimate of student attitude on the Big Sister movement a questionnaire was given each upper classman and each alumna of the college. Signatures were not required and a special plea for frankness was made.

Seventy-five per cent stated that their Big Sister proved a model for study, an adviser, or a guide, in answer to the question: "Of what value was the Big Sister tradition in your individual case scholastically?" A few credited her with slight or occasional help. Those who answered negatively gave as their reasons

late arrival of the Big Sister, indifference, "saw too little of her."

To the question of its social value the answers center around the first day and the first week. "Her letters made me feel welcome"; "She kept my first evening from being friendless"; "She eased my entrance into college routine"; "She helped a shy girl become acquainted." Less than one-third questioned voted the movement as no social help.

Morally, the movement is deemed as of small benefit, but this is not its prime purpose, nor, necessarily, a related one. Only one student stated that the influence of an older girl "might" prove a detriment.

"Have you developed friendships, lasting ones, because of being a Big Sister or having a Little Sister?" was another question included in the survey. All credited the movement as conducive to friendship contracts. Individual cases modified the relationship by such words as "enjoyed" or "shared" her acquaintance. Those who had a negative answer on friendship developments attributed it to mutual dislikes, or to the resident versus city student controversy. This has always presented a problem since city enrollment was in the extreme minority, but it has been considerably reduced by a marked increase in city representation and the introduction of the Big Sister-Little Sister monthly social hour.

The next question concentrated on the drawbacks of the Big Sister tradition. Answers to be expected because of wide range of individual differences were: "Failure of my Big Sister to realize the purpose and responsibility of her duties"; "Lack of whole-heartedness in my Little Sister"; "As an upper classman I cannot do justice to my Little Sister." Other significant answers stated that late comers are at a disadvantage; personality clashes cannot be foreseen. Graduates considered the fact that alumnae may not be Big Sisters as a drawback.

The last question, "Do you like the Big Sister movement?" brought forth a unanimous vote in the affirmative. Pleas to continue and cherish the tradition were supported by concrete reasons. It "means much to both new and old girls"; "It makes closer friendships and keeps upper classmen from cliquing"; "It helps the Freshmen to feel at home"; "It creates thoughtfulness." Two suggestions were offered: "Yes, I like the Big Sister move-

ment, but only those girls who are interested should be allowed to be Big Sisters"; and "Resident students should be Big Sisters to resident students, and city students to city students."

It is interesting to note that in the questionnaire issued in May, an answer to the question "Do you want a Little Sister?" showed that a resident student wanted a day student "as a means of bringing resident and day students closer together." Another preferred a resident student, but she "would be glad to take one of each because she was delighted to have a Little Sister." A third requested a resident student because, being in Residence Hall herself, she could be "more of a companion to her." A city student expressed her desire to have a city girl because she was "afraid of neglecting a resident student."

Again, in May, this question will be put to upper classmen, and again the opportunity to answer in monosyllables will be waived in favor of whole-hearted convictions: "I am not only willing, but more than anxious to have a Little Sister"; "I will try my best to make her feel at home and happy"; "To me, the Big Sister movement means family life"; "I believe it is of more benefit to the older girl than to the younger one"; "My Big Sister was a pleasure and an inspiration to me, as well as the beginning of a wonderful friendship; I hope to try to be the same."

It is believed that the popular vote of students who lived through the movement is its best recommendation. The movement has drawbacks. They are the outcome of human relationships. But it holds a contribution to the orientation program for freshmen, and when the laws of physics have acted upon the moist foreheads of deans, registrars, and personnel officers, the far-reaching benefits of the Big Sister movement will carry scholastic and social influence under credit hours never recorded.

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## LITURGY OF THE CANTERBURY TALES

The Liturgical Movement has given impetus to the study of the liturgical life and practice of former days. Art, science, music, architecture—all yield abundant material, but it is from the field of literature that the student may hope to garner the richest harvest of liturgical lore.

The time, the spirit and the purpose of the trip made by the pilgrims of Chaucer's famous Tales were all Catholic. Small wonder, then, that they contain frequent references to the liturgical practices of the England of the fourteenth century.

The importance of the Holy Mass in the lives of the people may be gauged by the frequency of allusion to it in the different Tales. The Nun's Priest's Tale contains several references to High Mass:

"His voys was murier than the murie orgon  
On messe-days that in the chirche gon."<sup>1</sup>

and

"Whan that the heighe masse was ydoon."<sup>2</sup>

"He singeth but o-masse in a day,"<sup>3</sup> alludes not only to the High Mass, but also bears witness to the general discipline of the Church which permits a priest to celebrate but one Mass daily under ordinary circumstances.

Particular parts of the Mass are singled out for special notice. The Parson's Tale mentions the ceremonies at the beginning of the Holy Sacrifice:

"By the general confessioun of Confiteor at Messe."<sup>4</sup>

Here the Parson refers to the recitation of the Confiteor at the beginning of Holy Mass, in which, in general terms, the priest acknowledges his sinfulness, and begs of Almighty God, through the merits of His Divine Son and through the intercession of the Blessed Virgin and of all the Saints, the forgiveness of his sins.

In the Prologue to the Tales, Chaucer calls attention to still another portion of the Mass, at the same time alluding to an

<sup>1</sup> Robinson, F. N., Complete Works of Chaucer, Nun's Priest's Tale, 2851-2852.

<sup>2</sup> *Ibid.*, Merchant's Tale, 1894.

<sup>3</sup> *Ibid.*, Summoner's Tale, 1734.

<sup>4</sup> Robinson, F. N., Complete Works of Chaucer, Parson's Tale.

interesting custom, long connected with the celebration of the Holy Sacrifice. He says of the Wife of Bath that she was extremely vexed if

"That to the offrynge bfore hire shoulde goon."<sup>5</sup>

The poet has reference to the ancient offertory procession, in which the people went up to the altar to make their gifts for the celebration of the divine mysteries. Moreover, the custom of chanting an offertory verse during the time of this procession also receives notice in the Prologue:

"But alderbest he song an offertory."<sup>6</sup>

The Summoner indicates the Creed when he says of the Friar that "... qui cum patre forth his way he went."<sup>7</sup> The Friar had evidently preached the sermon, and after the chanting of the phrase, *qui cum Patre*, he left the sanctuary.

The Sacraments do not fail to receive a goodly share of notice. Baptism is mentioned a number of times. The Man of Law refers to it when he says:

"How that the sowdan and his baronag  
And alle his leges sholde ycristenen be."<sup>8</sup>

In the same Tale in the story of the baptism of Custance's child is a reference to the use of the stone font, employed for the administration of this sacrament from ancient times.<sup>9</sup> The citation also emphasized the giving of the name of a Saint to the person baptized.

"Mauricius at the fontstoon they hym calle."<sup>10</sup>

The necessity of Baptism, as well as the effects of the Sacrament, receives treatment in the Second Nun's Tale:

"So that ye trowe on Crist and you baptize."<sup>11</sup>

and

"God with thy brother now, and thee baptize  
And make thee clene . . ."<sup>12</sup>

<sup>5</sup> *Ibid.*, Prologue, 450.

<sup>6</sup> *Ibid.*, Prologue, 710.

<sup>7</sup> Robinson, Complete Works of Chaucer, Summoner's Tale, 1734.

<sup>8</sup> *Ibid.*, Man of Law's Tale, 239-240.

<sup>9</sup> Maas, The Treasure of the Liturgy, 171.

<sup>10</sup> Robinson, Complete Works of Chaucer, Man of Law's Tale, 723.

<sup>11</sup> *Ibid.*, Second Nun's Tale, 171.

<sup>12</sup> *Ibid.*, 299-300.

The Parson likewise explains the doctrine of Baptism: "If he be baptized withouten penitence of his olde gilt, he receyveth the mark of baptisme, but not the grace ne the remissoun of his sinnes til he have repentance verray."<sup>13</sup>

But Chaucer's pilgrims were not all Parsons and Friars and Nuns—folk of the world there were also, who had married and been given in marriage, and from them comes many an allusion to this great Sacrament. Of the Wife of Bath it is said:

"Husbands at chirche dore she hadde fyve."<sup>14</sup>

The emphasis, however, is to be laid on the *at chirche dore*, rather than on the *fyve*, for in ancient times the marriage ceremonies were celebrated in the vestibule of the church, much as in the administration of the Sacrament of Baptism.

The Merchant's Tale contains an instructive reference to Matrimony:

" . . . to the chirche bothe be they went  
For to receyve the hooly sacrament,  
Forth comth the preest, with stole aboute his nekke,  
And bad hire be lyk Sarra and Rebekke  
In wisdom and in trouthe of mariage."<sup>15</sup>

Here are enumerated the conditions for the worthy reception of this sacrament—the state of sanctifying grace, for "to receyve the hooly sacrament," whether that of Penance or of Holy Eucharist the poet does not exactly state, but in either case the state of sanctifying grace is supposed.

"And bad hire be lyk Sarra and Rebekke" is an allusion to the Nuptial blessing, given during the Nuptial Mass, which may and should follow the Marriage ceremony.

Although the Wife of Bath was unquestionably the head of the house, and although in the course of her life she acquired the rather astonishing total of five husbands, nevertheless this worthy lady recognized that no hand save that of death could dissolve the marriage bond. Hence, when the matrimonial partner grew restive under her rule, she prayed:

" . . . Jhesu short hir lyves  
That wol nat be governed by hir wyves."<sup>16</sup>

<sup>13</sup> *Ibid.*, Parson's Tale, p. 273.

<sup>14</sup> Robinson, Complete Works of Chaucer, Parson's Tale, p. 273.

<sup>15</sup> *Ibid.*, Merchant's Tale, 1319.

<sup>16</sup> Robinson, Complete Works of Chaucer, Wife of Bath's Tale, 1261-1262.



While Chaucer permits the married folk of the company to speak of Matrimony, he turns the subject of Holy Orders over to the Parson, the Monk and the Nun.

The Monk, probably conscious of his own shaven head, alludes to the custom of the tonsure:

"Though he were shorn ful hye upon his pan."<sup>17</sup>

The Second Nun and the Parson, respectively, treat of the various orders of the clergy:

"St. Urban with his deknes . . . "<sup>18</sup>

and

" . . . folk that been entered into ordre, as sub-dekne or dekne or preest."<sup>19</sup>

From the orders of the clergy to their powers and duties is but a logical step in the consideration of the liturgical life of Chaucer's day. The Friar boasts of the authority given him:

"For he hadde power of confession,  
As seyde hymsef, moore than a curat."<sup>20</sup>

The Pardoner, likewise, proclaims his extensive faculties for giving absolution:

"And I assoile him by the auctoritee  
Which that by bulle ygraunted was to me."<sup>21</sup>

The passage

"Kyng Alla, which that hadde his mooder slayn,  
Upon a day fel in swich repentance,  
That if I shortly tellen shal and playn,  
To Rome he comth to receyven his penance."<sup>22</sup>

alludes to the reserved sins, for which the faculty to grant absolution is reserved to bishops or even to the Pope himself.

The Divine Office, too, comes in for a considerable degree of attention. There are three specific references to the hour of Prime:

<sup>17</sup> *Ibid.*, Prologue to Monk's Tale, 1.

<sup>18</sup> *Ibid.*, Second Nun's Tale, 1.

<sup>19</sup> *Ibid.*, Parson's Tale, p. 306.

<sup>20</sup> Robinson, Complete Works of Chaucer, Prologue, 218-219.

<sup>21</sup> *Ibid.*, Pardoner's Tale, Prologue, 387-388.

<sup>22</sup> *Ibid.*, Man of Law's Tale, 988-991.

"Long erst er pryme rong of any belle."<sup>23</sup>

"And thus he sit til it was passed pryme."<sup>24</sup>

"And by my chilyndre it is pryme of day."<sup>25</sup>

The midnight office of Matins seems to have been familiar to the laity of Chaucer's time. The Wife of Bath speaks of the *lymytour* who walks about the haunts of the fairies and the elves and "seyth his matyns."<sup>26</sup> In the Prologue the poet himself assumes the responsibility, when he refers to the lessons which form a part of the Matins service. He says of the Pardoner:

"Well koude he rede a lesson or a storie."<sup>27</sup>

The Miller is spokesman for Lauds:

"Till that the belle of laudes gan to ryng";<sup>28</sup>

the Merchant for Vespers:

"Til evensong rong";<sup>29</sup>

and the Reeve closes the cycle of the Canonical Hours with an allusion to Complin:

"Lo, swilk a complyn is ymel hem alle."<sup>30</sup>

Of the succession of feasts which make up the Liturgical Year, it is significant that Chaucer calls attention to that ever kept with greatest mirth and ceremony in merrie England:

"At Cristemasse myrie may ye daunce."<sup>31</sup>

The vigils which were kept in preparation for the great feast days also find a place in Chaucer's liturgical references. Among the honors accorded Madame Eglantine was the privilege of heading the procession; to her fell the right in virtue of her office to

"... goon to vigilies al bifore."<sup>32</sup>

Nor are the Sacramentals forgotten. Holy water, one of the

<sup>23</sup> *Ibid.*, Pardoner's Tale, 662.

<sup>24</sup> *Ibid.*, Shipman's Tale, 88.

<sup>25</sup> *Ibid.*, 260.

<sup>26</sup> Robinson, Complete Works of Chaucer, Wife of Bath's Tale, 876.

<sup>27</sup> *Ibid.*, Prologue, 709.

<sup>28</sup> *Ibid.*, Miller's Tale, 3655.

<sup>29</sup> *Ibid.*, Merchant's Tale, 1966.

<sup>30</sup> *Ibid.*, Reeve's Tale, 4171.

<sup>31</sup> *Ibid.*, Introduction to Man of Law's Tale, 126.

<sup>32</sup> Robinson, Complete Works of Chaucer, Prologue, 377.

most familiar of the Sacramentals in use in the Church, is mentioned in the Prioress's Tale:

"And whan they hooly water on hym caste." <sup>33</sup>

The frequency of allusions to the ringing of the bells for the recitation of the Hours indicates how intimate a part their sound played in the lives of the people. In the Pardoner's Tale it is the bell for Prime that marks the usual time for beginning the day; <sup>34</sup> the Miller speaks of the bell for Lauds; <sup>35</sup> while in the Merchant's Tale the close of the day is heralded by the bell for evensong. <sup>36</sup>

The Rosary was well known to Chaucer, in fact he gives it that familiar name so dear to Celtic ears—the beads. His Prioress's rosary is a rather elaborate one for the Benedictine nun Madame Eglantine seems to have been.

"Of smal coral aboute hire arm she bar  
A peire of bedes, gauded al with grene." <sup>37</sup>

Thus the student of the Canterbury Tales follows not only the vividly human life of the twenty-nine pilgrims who set out so happily that bright April morning from the Tabard

"The hooly, blisful martir for to seke." <sup>38</sup>

but also the infinitely richer tale of the fulness and spirituality which the every-day life of fourteenth century England won from the all-embracing influence of the Liturgy.

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<sup>33</sup> *Ibid.*, Prioress's Tale, 639.

<sup>34</sup> *Ibid.*, Pardoner's Tale, 662.

<sup>35</sup> *Ibid.*, Miller's Tale, 3655.

<sup>36</sup> *Ibid.*, Merchant's Tale, 1966.

<sup>37</sup> Robinson, Complete Works of Chaucer, Prologue, 158-159.

<sup>38</sup> *Ibid.*, Prologue, 17.

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## THE CATHOLIC UNIVERSITY SUMMER SESSION OF 1937

The official enrollment of the Summer Session of 1937 was 1,765. This was, by far, the largest number in the history of the Summer Session, being greater by 183 students than the largest previous enrollment of last year.

An analysis of this enrollment shows that students came to the Catholic University of America from every state in the Union with the exception of Idaho, Nevada, Utah, Wyoming, and Oklahoma. Six territories and foreign countries were represented; namely, Canada with the largest number, eleven, also Newfoundland, the Dominican Republic, Panama, Puerto Rico and Cuba.

### CHART I

#### *Students According to States*

Alabama .....	5	Delaware .....	8
Arizona .....	1	District of Columbia .....	610
Arkansas .....	1	Florida .....	17
California .....	4	Georgia .....	6
Colorado .....	2	Illinois .....	41
Connecticut .....	45	Indiana .....	25
Iowa .....	12	New York .....	172
Kansas .....	5	North Carolina .....	13
Kentucky .....	54	North Dakota .....	3
Louisiana .....	13	Ohio .....	83
Maine .....	3	Oregon .....	1
Maryland .....	57	Pennsylvania .....	164
Massachusetts .....	147	Rhode Island .....	10
Michigan .....	59	South Carolina .....	4
Minnesota .....	11	South Dakota .....	2
Mississippi .....	1	Tennessee .....	4
Missouri .....	11	Texas .....	10
Montana .....	3	Vermont .....	1
Nebraska .....	5	Virginia .....	21
New Hampshire .....	13	Washington .....	6
New Jersey .....	44	West Virginia .....	25
New Mexico .....	1	Wisconsin .....	25

#### *Foreign*

Canada .....	11	Panama City .....	1
Cuba .....	1	Puerto Rico .....	1
Newfoundland .....	2	Republica Dominica .....	1

Total Enrollment.....1,765

An analysis of the enrollment shows 537 undergraduate, 1,161 graduate, and 67 special students, as compared with 615 under-

graduate, 832 graduate, and 96 special students in the Summer Session of 1936. The trend is evident as one would normally expect. The Summer Session of the Catholic University is becoming more and more a session for graduate study as is the regular school year.

Another analysis of the enrollment indicates 859 nuns, 302 clerics, 359 laywomen, and 245 laymen as compared with 832 nuns, 260 clerics, 284 laywomen, and 207 laymen. The general increase in the number of all types of students is most gratifying.

## CHART II

*Sisters and Clerics According to Religious Communities*

		<i>Sisters</i>	
<i>Adorers of the Most Precious Blood</i> .. . . .	2	Leonardtown, Md. ....	2
<i>Columbia, Pa.</i> .. . . .	2	Louisville, Ky. ....	2
<i>Benedictines</i> .. . . .	28	Nazareth, Ky. ....	2
Atchison, Kansas .. . . .	3	<i>Charity of Our Lady, Mother of Mercy</i> .. . . .	6
Belmont, N. C. ....	4	Baltic, Conn. ....	5
Bristow, Va. ....	1	Willimantic, Conn. ....	1
Covington, Ky. ....	2	<i>Charity-Pallottine</i> .. . . .	2
District of Columbia ....	15	Harriman, N. Y. ....	2
Duluth, Minn. ....	2	<i>Charity of St. Augustine</i> .. . . .	2
Elizabeth, N. J. ....	1	Lakewood, Ohio ....	2
<i>Bernardine</i> .. . . .	4	<i>Congregation of Notre Dame</i> .. . . .	3
Reading, Pa. ....	4	Sydney, Nova Scotia ...	3
<i>Blessed Sacrament</i> .. . . .	15	<i>Daughters of Charity of St. Vincent de Paul</i> .. . . .	13
Cornwells Heights, Pa. ...	15	Baltimore, Md. ....	1
<i>Bon Secours</i> .. . . .	2	Detroit, Mich. ....	2
Baltimore, Md. ....	1	District of Columbia ....	3
District of Columbia ....	1	Emmitsburg, Md. ....	7
<i>Charity</i> .. . . .	6	<i>Daughters of Mary Immaculate</i> .. . . .	1
Cincinnati, Ohio ....	1	Cuidad Trujillo, Republica Dominicana .. . . .	1
Cleveland, Ohio ....	1	<i>Daughters of the Cross</i> .. . . .	11
Convent, N. J. ....	1	Shreveport, La. ....	11
Greensburg, Pa. ....	2	<i>Divine Compassion</i> .. . . .	2
Leavenworth, Kansas ..	1	White Plains, N. Y. ....	2
<i>Charity of Mt. St. Vincent</i> .. . . .	11	<i>Divine Providence</i> .. . . .	32
New York, N. Y. ....	11	Melbourne, Ky. ....	28
<i>Charity of the Blessed Virgin Mary</i> .. . . .	6	Pittsburgh, Pa. ....	2
Chicago, Ill. ....	6	San Antonio, Texas ....	2
<i>Charity of Nazareth</i> .. . . .	8		
Columbus, Ohio ....	1		
Henderson, Ky. ....	1		



<i>Dominicans</i>	79	<i>Holy Cross</i>	23
Adrian, Mich. ....	42	District of Columbia ....	22
Caldwell, N. J. ....	6	Nashua, N. H. ....	1
Columbus, Ohio ....	5	<i>Holy Family of Nazareth</i>	12
Laurel Springs, N. J. ....	1	Torresdale, Pa. ....	12
Nashville, Tenn. ....	1	<i>Holy Humility of Mary</i>	5
Newburgh, N. Y. ....	5	Villa Maria, Pa. ....	5
Saginaw, Mich. ....	1	<i>Holy Names</i>	34
St. Augustine, Fla. ....	2	Albany, N. Y. ....	6
St. Catherine, Ky. ....	6	District of Columbia ....	12
St. Louis, Mo. ....	1	Oakland, Calif. ....	2
Sparkhill, N. Y. ....	1	Oswego, Oregon ....	1
Sinsinawa, Wis. ....	7	Rome, N. Y. ....	2
West Palm Beach, Fla. ....	1	Silver Spring, Md. ....	7
<i>Felicians</i>	8	Tampa, Fla. ....	4
Buffalo, N. Y. ....	1	<i>Holy Union of Sacred Heart</i>	7
Chicago, Ill. ....	2	Fall River, Mass. ....	7
Enfield, Conn. ....	1	<i>Immaculate Heart of Mary</i>	15
Lodi, N. J. ....	2	Baltimore, Md. ....	1
Plymouth, Mich. ....	2	Brooklyn, N. Y. ....	2
<i>Franciscans</i>	94	District of Columbia ....	1
Chicago, Ill. ....	1	Dunmore, Pa. ....	1
District of Columbia ....	1	Hollywood, Calif. ....	1
Dubuque, Ia. ....	2	Jermyn, Pa. ....	1
Glen Riddle, Pa. ....	27	New York, N. Y. ....	1
Hamburg, N. Y. ....	2	Oyster Bay, N. Y. ....	1
Manitowoc, Wis. ....	9	Philadelphia, Pa. ....	1
Milwaukee, Wis. ....	9	Port Washington, N. Y. ....	1
Mingo Junction, Ohio ....	1	Seranton, Pa. ....	3
Niagara Falls, N. Y. ....	2	Syracuse, N. Y. ....	1
Norfolk, Va. ....	1	<i>Loretto</i>	4
Richmond, Va. ....	1	Denver, Colo. ....	1
St. Francis, Wis. ....	2	Kankakee, Ill. ....	1
Springfield, Ill. ....	2	Louisville, Ky. ....	1
Sylvania, Ohio ....	2	Sterling, Ill. ....	1
Syracuse, N. Y. ....	32	<i>Mary of the Presentation</i>	2
<i>Good Shepherd</i>	2	Valley City, N. D. ....	2
Pittsburgh, Pa. ....	2	<i>Mercy</i>	108
<i>Grey Nuns of the Sacred Heart</i>	14	Atlanta, Ga. ....	1
Buffalo, N. Y. ....	8	Atlantic City, N. J. ....	1
Jackson Heights, N. Y. ....	1	Augusta, Ga. ....	1
Oak Lane, Pa. ....	1	Buffalo, N. Y. ....	2
Ogdensburg, N. Y. ....	3	Cedar Rapids, Ia. ....	4
Philadelphia, Pa. ....	1	Chicago, Ill. ....	2
<i>Holy Child Jesus</i>	4	Cincinnati, Ohio ....	6
Rosemont, Pa. ....	1	Dallas, Pa. ....	4
Sharon Hill, Pa. ....	3	Detroit, Mich. ....	2

District of Columbia . . .	3	<i>Precious Blood</i> . . .	5
Erie, Pa. . . . .	1	Dayton, Ohio . . . . .	3
Fort Smith, Ark. . . . .	1	Minster, Ohio . . . . .	1
Fremont, Ohio . . . . .	1	Norwood, Ohio . . . . .	1
Grand Rapids, Mich. . . .	2	<i>Presentation of Mary</i> . . .	1
Hartford, Conn. . . . .	6	Hudson, N. H. . . . .	1
Hazelton, Pa. . . . .	3	<i>Providence</i> . . . . .	7
Hookset, N. H. . . . .	1	District of Columbia . . .	5
Jackson, Mich. . . . .	1	St. Mary-of-the-Woods,	
Lakewood, N. J. . . . .	2	Ind. . . . .	2
Louisville, Ky. . . . .	1	<i>Religious of Christian Edu-</i>	
Manchester, N. H. . . . .	7	cation . . . . .	
Manville, R. I. . . . .	6	Asheville, N. C. . . . .	3
Memphis, Tenn. . . . .	2	<i>St. Agnes</i> . . . . .	1
Mobile, Ala. . . . .	1	New London, Wis. . . . .	1
Mount Washington, Md. . .	5	<i>St. Basil</i> . . . . .	14
Omaha, Neb. . . . .	3	Philadelphia, Pa. . . . .	14
Pittsburgh, Pa. . . . .	1	<i>St. Francis of Immaculate</i>	
Plattsburgh, N. Y. . . . .	3	Conception . . . . .	1
Portland, Maine . . . . .	3	Peoria, Ill. . . . .	1
Rochester, N. Y. . . . .	3	<i>St. Joseph</i> . . . . .	117
Saranac Lake, N. Y. . . .	2	Albany, N. Y. . . . .	5
Savannah, Ga. . . . .	2	Binghamton, N. Y. . . . .	2
South Amboy, N. J. . . .	1	Brentwood, L. I., N. Y. .	2
St. John, Newfoundland .	2	Brighton, Mass. . . . .	6
Trenton, N. J. . . . .	2	Brookline, Mass. . . . .	1
Wilkes Barre, Pa. . . . .	3	Chestnut Hill, Pa. . . . .	8
Worcester, Mass. . . . .	17	Chicago, Ill. . . . .	5
<i>Mission Servants of Immac-</i>		Clarksburg, W. Va. . . . .	1
<i>ulate Conception</i> . . . . .	2	Cleveland, Ohio . . . . .	1
Roselle, N. J. . . . .	2	Conshohocken, Pa. . . . .	1
<i>Mission Servants of the</i>		District of Columbia . . .	6
<i>Most Holy Trinity</i> . . . .	1	Elmira, N. Y. . . . .	3
Holmesburg, Pa. . . . .	1	Garfield Heights, Ohio . .	1
<i>Notre Dame</i> . . . . .	11	Haverhill, Mass. . . . .	1
Cleveland, Ohio . . . . .	3	Little Falls, N. Y. . . . .	1
Covington, Ky. . . . .	4	Lynn, Mass. . . . .	2
Toledo, Ohio . . . . .	4	Minneapolis, Minn. . . . .	1
<i>Notre Dame de Namur</i> . . .	33	Nazareth, Mich. . . . .	3
Dayton, Ohio . . . . .	3	Newark, N. J. . . . .	3
District of Columbia . . .	29	Newton Center, Mass. . .	1
Reading, Ohio . . . . .	1	New York, N. Y. . . . .	2
<i>Pallottine</i> . . . . .	10	North Arlington, N. J. . .	2
Huntington, W. Va. . . .	7	Orange, N. J. . . . .	1
Laurel, Md. . . . .	3	Philadelphia, Pa. . . . .	2
<i>Poor Child Jesus</i> . . . . .	2	Pottsville, Pa. . . . .	2
Parkersburg, W. Va. . . .	2	Procton, W. Va. . . . .	1
		Revere, Mass. . . . .	1

St. Augustine, Fla. ....	9	Newark, N. J. ....	1
St. Louis, Mo. ....	1	Rochester, N. Y. ....	1
St. Paul, Minn. ....	1	Roxbury, Mass. ....	1
Seattle, Wash. ....	2	<i>Servants of Mary</i> .....	5
Syracuse, N. Y. ....	3	Detroit, Mich. ....	1
Tampa, Fla. ....	1	Massena, N. Y. ....	4
Troy, N. Y. ....	5	<i>Sister Servants of the Im-</i>	
Westernport, Md. ....	1	<i>maculate Heart</i> .....	3
W. Hartford, Conn. ....	17	Masontown, Pa. ....	1
Weston, Mass. ....	2	Philadelphia, Pa. ....	1
Weymouth, Mass. ....	1	Pittsburgh, Pa. ....	1
Wheeling, W. Va. ....	9	<i>Society of Christ the King</i> .....	2
<i>St. Mary</i> .....	11	Greenville, N. C. ....	2
Buffalo, N. Y. ....	1	<i>Society of the Sacred Heart</i> .....	4
Dallas, Texas ....	2	Clayton, Mo. ....	2
Fort Worth, Texas ....	5	District of Columbia ....	1
Kenmore, N. Y. ....	2	St. Charles, Mo. ....	1
Lockport, N. Y. ....	1	<i>Ursulines</i> .....	37
<i>School Sisters of Notre</i>		Cleveland, Ohio ....	2
<i>Dame</i> .....	24	Frontenac, Minn. ....	1
Baltimore, Md. ....	7	Louisville, Ky. ....	8
Brooklyn, N. Y. ....	1	New York, N. Y. ....	2
Bryantown, Md. ....	1	New Rochelle, N. Y. ....	3
Catonsville, Md. ....	1	San Antonio, Texas ....	1
Cumberland, Md. ....	1	Silver Spring, Md. ....	7
District of Columbia ....	7	Toledo, Ohio ....	5
Fort Lee, N. J. ....	1	Wilmington, Del. ....	3
Milwaukee, Wis. ....	1	Youngstown, Ohio ....	5
Mt. Savage, Md. ....	1		

Total enrollment of Sisters.....859

*Clerics*

<i>Augustinians</i> .....	39	Lisle, Ill. ....	1
Chicago, Ill. ....	2	St. Meinrad, Ind. ....	4
District of Columbia ....	31	<i>Canons Regular of Order of</i>	
Kansas City, Kansas ....	1	<i>Holy Cross</i> .....	1
Rockford, Ill. ....	1	Onamia, Minn. ....	1
Villanova, Pa. ....	4	<i>Capuchins</i> .....	3
<i>Baselian</i> .....	1	District of Columbia ....	3
Toronto, Canada ....	1	<i>Carmelites</i> .....	6
<i>Benedictines</i> .....	21	District of Columbia ....	6
Belmont, N. C. ....	2	<i>Christian Brothers</i> .....	33
Collegeville, Minn. ....	4	Ammendale, Md. ....	10
Cullman, Ala. ....	4	Baltimore, Md. ....	1
District of Columbia ....	2	District of Columbia ....	15
Lacey, Wash. ....	4	Philadelphia, Pa. ....	5

Scranton, Pa. ....	1	<i>Oblates of St. Francis de</i>	
Toronto, Canada ....	1	<i>Sales</i>	10
<i>Congregation of Missions</i>	3	District of Columbia ....	10
Chicago, Ill. ....	1	<i>Passionists</i>	2
Perryville, Mo. ....	1	District of Columbia ....	1
Philadelphia, Pa. ....	1	Dunkirk, N. Y. ....	1
<i>Dominicans</i>	20	<i>Paulists</i>	2
Columbus, Ohio ....	2	Baltimore, Md. ....	1
District of Columbia ....	16	District of Columbia ....	1
New York, N. Y. ....	1	<i>Precious Blood</i>	7
River Forest, Ill. ....	1	Carthagen, Ohio ....	4
<i>Franciscans</i>	20	Collegeville, Ind. ....	1
Brooklyn, N. Y. ....	1	Norwood, Ohio ....	2
District of Columbia ....	2	<i>Redemptorists</i>	9
( <i>Friars Minor</i> )		District of Columbia ....	9
Belleville, Ill. ....	1	<i>Salvatorians</i>	2
Ottawa, Canada ....	1	District of Columbia ....	1
San Francisco, Calif. .	1	St. Nazianz, Wis. ....	1
( <i>Friars Minor Conventuals</i> )		<i>Society of the Atonement</i>	1
Cleveland, Ohio ....	2	District of Columbia ....	1
District of Columbia ..	1	<i>Society of St. Edmund</i>	1
Louisville, Ky. ....	3	Winooski Park, Vt. ....	1
Quincy, Ill. ....	1	<i>Society of St. Joseph</i>	1
Rensselaer, N. Y. ....	6	District of Columbia ....	1
Syracuse, N. Y. ....	1	<i>Sulpicians</i>	9
<i>Holy Cross</i>	11	Akron, Ohio ....	1
Chicago, Ill. ....	1	Catonsville, Md. ....	1
District of Columbia ....	3	District of Columbia ....	2
Indianapolis, Ind. ....	1	Helena, Mont. ....	2
Notre Dame, Ind. ....	5	Ogdensburg, N. Y. ....	2
Worcester, Mass. ....	1	Youngstown, Ohio ....	1
<i>Jesuits</i>	6	<i>Third Order Regulars of St.</i>	
District of Columbia ....	3	<i>Francis of Penance</i>	2
Garrett Park, Md. ....	2	Loretto, Pa. ....	2
New York, N. Y. ....	1	<i>Viatorians</i>	8
<i>Marianists</i>	10	Bourbonnais, Ill. ....	5
Dayton, Ohio ....	1	District of Columbia ....	3
District of Columbia ....	5	<i>Xaverian Brothers</i>	30
Kirkwood, Mo. ....	2	Baltimore, Md. ....	19
Mineola, N. Y. ....	1	Silver Spring, Md. ....	11
Sioux City, Ia. ....	1	<i>Seculars</i>	39
<i>Marists</i>	3	Antigonish, N. S. ....	1
Brunswick, Ga. ....	1	Baltimore, Md. ....	1
District of Columbia ....	1	Bethesda, Md. ....	1
Seattle, Wash. ....	1	Brooklyn, N. Y. ....	1
<i>Missionary Servants of the</i>		Brookville, Ind. ....	2
<i>Holy Trinity</i>	2	Buffalo, N. Y. ....	1
Silver Spring, Md. ....	2		

Chatham, N. B. ....	1	Mount Washington, Ohio	1
Cincinnati, Ohio ....	3	Newburgh, N. Y. ....	1
Denver, Colo. ....	1	Ottawa, Canada ....	1
Des Moines, Ia. ....	1	Peoria, Ill. ....	1
Dickinson, N. Dak. ....	1	Providence, R. I. ....	1
Dubuque, Ia. ....	1	Richmond, Va. ....	2
Emmitsburg, Md. ....	1	St. Paul, Minn. ....	1
Evansville, Ind. ....	2	Sheboygan, Wis. ....	1
Fulda, Ind. ....	1	South Orange, N. J. ....	1
Grand Rapids, Mich. ....	1	Syracuse, N. Y. ....	1
Helena, Mont. ....	1	Wilmington, Del. ....	1
Indianapolis, Ind. ....	3	Woonsocket, R. I. ....	1
Lexington, Ky. ....	1	Worcester, Mass. ....	1

Total enrollment of Clerics.....302

It will be seen from these charts that 85 orders and congregations from 356 distinct motherhouses and provincial houses in the United States, Newfoundland, Canada, Nova Scotia, and Republica Dominica were represented.

A total of 369 courses were given, distributed among the following fields of study:

Anthropology	Journalism
Architecture	Latin
Art	Library Science
Astronomy	Mathematics
Biology	Music
Biochemistry	Nursing Education
Botany	Philosophy
Chemistry	Physics
Child Study	Polish
Comparative Philology	Political Science
Dramatic Arts	Preaching
Economics	Psychology
Education	Public Health Nursing
English	Religion
French	Romance Languages
Geography	Slavic
Geology	Social Work
German	Sociology
Greek	Spanish
History	Speech
Italian	

Although the Summer Session has more than quadrupled its enrollment in the last nine years, it has by no means reached its limit of growth. At present, about all of the students are being

accommodated on the campus which our physical plan will permit. Class rooms, however, exist both in size and number, sufficient to care for a total of about 2,500 students. The additional students represented in this total we hope to procure through an increase of local students, and through those religious communities which one day will decide to add their houses of study to the rapidly increasing number of houses of study in the vicinity of the University.



## EDUCATIONAL NOTES

### SUMMER COURSES IN THE WARD METHOD

Courses in the Revised Edition of the *Justine Ward Method* were given during the Summer at Webster College, Webster Groves, Mo. Webster College, of which Dr. George C. Donovan is President, is conducted by the Loretine Sisters. The student body for the Ward courses was composed of Religious of various Communities teaching in the Middle West.

Courses were also given in elementary *Gregorian Chant* and in *Liturgical Singing*. As a practical result of these courses, a *Requiem High Mass* was sung by the entire student body. The celebrant on this occasion was the Reverend Claude Nevin, C. P., of Normandy, Missouri. The singing of the congregation as well as that of the Schola was under the direction of the Reverend Joseph P. McAllister, S. S., A. M., of the Sulpician Seminary, Washington, D. C., who was in charge of the courses in *Gregorian Chant* as well as of those in the *Liturgy*.

Music *First and Second Year, Practice Teaching* and *Boy Choir* work were under the direction of Edmund M. Holden who has been associated with Mrs. Ward in this work over a period of years both here and abroad. At present Mr. Holden is the representative for the Ward Method in the United States.

Other courses were given at many centers throughout the country. Notable among these were those given at The Catholic Sisters College, Washington, D. C., Ursuline Motherhouse, Louisville, Kentucky, Ursuline Motherhouse, Maple Mount, Kentucky, Nazareth Motherhouse, Nazareth, Kentucky.

Special Supervisors have been appointed to aid the Teachers in each of these Communities. A general Supervisor will visit each of the centers at least once during the school year.

### NATIONAL CATECHETICAL CONGRESS IN ST. LOUIS

Presenting one of the most impressive programs arranged by any group in recent years, the Third National Catechetical Congress of the Confraternity of Christian Doctrine will be held in St. Louis, October 9 to 12, under the patronage of the Most Rev. John J. Glennon, Archbishop of St. Louis.

Thirty-one Archbishops and Bishops, the Rector of the Catholic University of America, the General Secretary of the National Catholic Welfare Conference, a score of diocesan di-

rectors of the Confraternity, nationally known priests and laymen, and officials of many national Catholic organizations are to take active parts in the meeting. The program will include discussion of practically every phase of the work of the Confraternity of Christian Doctrine, as it is organized in the United States and Canada. All who are "in any way concerned with the promotion of religious instruction among either children or adults" are invited to attend the Congress.

All members of the Episcopal Committee on the Confraternity of Christian Doctrine are to have prominent parts. The Most Rev. Edwin V. O'Hara, Bishop of Great Falls, Mont., is Chairman of this committee. The Most Rev. John T. McNicholas, O. P., Archbishop of Cincinnati, and the Most Rev. John Gregory Murray, Bishop of St. Paul, are the other members.

Not only is Archbishop Glennon patron of the Congress, but the Most Rev. Christian H. Winkelmann, Auxiliary Bishop of St. Louis, is the convention chairman.

Archbishop Glennon, the Rt. Rev. Msgr. Joseph M. Corrigan, Rector of the Catholic University of America, and Richard Reid, Editor of *The Bulletin* of the Catholic Laymen's Association of Georgia, will be the speakers at the banquet session with which the Congress will be brought to a close on the evening of Tuesday, October 12.

Some of the topics to be discussed are: "Religious Education of Public School Students," "Religious Study Clubs and the Teaching of Religion by Parents in the Home," "Why Catholics Are Attending Secular Colleges," "Responsibility of the Church for Catholic Students Attending Secular Colleges," "The Religious Vacation School Even Where There Is a Parochial School," "The Diversified Program of the Vacation School Manual," "Parochial Schools Developed through Religious Vacation Schools," "Meeting Catechetical Problems in Rural Districts," "Religious Correspondence Courses," "School-Year Religious Instruction in Rural Parishes," "The Priest Catechist," "Grading the Baltimore Catechism," "Securing Attendance at Religion Classes," "Communism among Colored People and the Catholic Antidote," "Teaching Religion to Children Not Attending Catholic Schools," "Distribution of Catholic Literature," "The Layman in the Rural Confraternity," "Visual Aids," "A Sunday-School Paper," "Teaching Religion to High School Students."

"The Place of Catechism in Teaching Religion," "An Articulate Laity," "Why Don't We Discuss Religion?" and "The Confraternity and the Lay Apostle."

Forty demonstration classes conducted by priests, Sisters and members of the laity engaged in the religious instruction of public school children will be held in the Rosati-Kain High School as a feature of the Congress.

An exhibit of religious projects in educational work, together with a display of anti-Catholic propaganda under way in the United States, will be one of the features.

The exhibit, which is being arranged by a committee headed by the Rev. Martin B. Hellriegel, of O'Fallon, Mo., as Chairman and the Rev. August Fechtel, of West Alton, Mo., as Secretary, will open October 8 in the auditorium of the Queen's Daughters, across the street from Congress headquarters at the Coronado Hotel. The exhibit will be opened daily throughout the Congress.

All teaching communities in the St. Louis Archdiocese have been invited to display catechetical projects, such as charts, pictures, reports and other data to show methods used in the religious instruction of public school and vacation school children, as well as the practical results obtained. There will be a special exhibit from Negro parishes, assembled by the Rev. Otto Moorman, S. J.

The anti-Catholic display will stress particularly the work of "Judge" Rutherford and his "Witnesses of Jehovah." Alongside of it will be a number of anti-Rutherford publications prepared by the Rev. Richard Felix, O. S. B., of Pilot Grove, Mo., who will be present to answer questions concerning various anti-Catholic activities in the United States and to explain methods being taken to counteract them.

Other features will be a motor mission display and a showing of the Catholic correspondence course conducted for non-Catholics and inadequately instructed Catholics by students of Kenrick Seminary under the direction of the Rev. Lester Fallon, C.M.

#### NATIONAL RURAL LIFE CONFERENCE IN RICHMOND

The Rev. William T. Mulloy, of Grafton, N. Dak., and the Rev. James A. Byrnes, of St. Paul, Minn., President and Execu-

tive Secretary respectively of the National Catholic Rural Life Conference, are making arrangements for the fifteenth annual convention of the organization to be held November 6th to 10th in Richmond, Va.

Local arrangements for the meeting are in charge of the Rev. Arthur J. Taylor, Rural Life Director of the Diocese of Richmond. The Catholic Business and Professional Men's Club of this city will serve as hosts with the Most Rev. Peter L. Ireton, Coadjutor of Richmond, to the hundreds of convention visitors who are expected from all sections of the United States and Canada.

"On two counts especially," declared Father Mulloy at the meeting, "we are interested in the forthcoming sessions in Richmond. First, we bring our membership to Southern territory for the first time in response to a long standing demand within our ranks that we establish closer contacts with a set of economic and social problems which has fallen within the scope of our concern through the term of our existence. Secondly, the Richmond meeting will effect an alliance between urban and rural groups which is new in our experience. It is a desirable thing that farm and city folk come to know each other better, and nothing but good can come from the active participation in rural life deliberations by such bodies as the Catholic Business and Professional Men's Club of this city."

At the meeting Father Byrnes outlined the major objectives of the Conference and told of some of the more attractive features to be introduced into this year's procedure.

"The Rural Life Conference," said Father Byrnes, "is an association of Bishops, priests and laymen which addresses itself to a solution of economic, sociological, educational and religious problems which perplex present-day America. It attempts to gain respect for the principles of Social Justice enunciated in the great Papal Encyclicals of modern times. The Conference provides a national forum for the discussion of material and spiritual issues; it creates a literature on rural life subjects; it emphasizes the dignity, the honor, the security of life in agriculture; it cooperates in all non-political efforts to promote the best interests of the nation's farming population, to the end that a balance be established and maintained between life on the farm and life in the industrial centers."

Among the speakers of national prominence to be heard at the Convention this Fall, Father Byrnes listed Herbert Agar, of Louisville, Ralph Adams Cram, of Boston, the Rev. John La Farge, S. J., Associate Editor of *America*, Frederick P. Kenkel, of the Central Bureau of the Central Verein, Alphonse Mott, of St. Paul, Rev. Dr. George Johnson, of the Catholic University of America, and others.

#### CONVENTION OF JESUIT SCIENTISTS

The election of the Rev. George O'Donnell, S.J., of Boston College, as president and general chairman of the American Association of Jesuit Scientists was announced following the association's sixteenth annual convention in New York August 16 and 17. Sixty-five members attended the convention at Fordham University. Papers were presented on biology, chemistry, mathematics and physics during the two-day meeting.

A Solar Eclipse discussion was illustrated by motion pictures and still photographs taken by the Rev. Paul A. McNally, S.J., of Georgetown University. Father McNally was a member of the Joint Expedition sent to Canton Island in the South Pacific Ocean by the United States Navy and the National Geographical Society.

A paper on "The Neutrino" was presented by the Rev. J. S. O'Connor, S.J., of Woodstock College, who explained the existence of the hypothetical particle which is only one-fifth the mass (size) of the electron and perhaps even smaller than that.

"Although this particle has no charge and practically no mass, and could pass through the sun without colliding with any of the atoms of the same," he declared, "its existence is required if the principle of the conservation of energy is to survive."

A report on the cooperative study he is making with relation to the precision of measurement of carbon and hydrogen in two pure organic compounds, was made by the Rev. Francis W. Power, S.J., of the Fordham University Department of Chemistry. Twenty chemists are assisting Father Power in his experiments.

Delegates were greeted by the Very Rev. Robert I. Gannon, S.J., president of Fordham University, and the Rev. Joseph B. Muenzen, S.J., head of the Fordham University Department of Chemistry. Colleges and universities represented were: Ford-

ham University, Georgetown University, Holy Cross College, Boston College, St. Peter's College, Jersey City; St. Joseph's College, Philadelphia; Loyola College, Baltimore; Woodstock College and Weston College.

Father O'Donnell, the new president, succeeds the Rev. Charles A. Berger, S.J., who presided at the convention. Father O'Donnell is dean of the Graduate School and head of the Department of Mathematics at Boston College.

Joseph F. Cohalan, S.J., of the Department of Physics at Georgetown University, was elected secretary of the association for 1937-38.

#### SECOND NATIONAL CONFERENCE ON EDUCATIONAL BROADCASTING

The Second National Conference on Educational Broadcasting will be held at the Drake Hotel in Chicago, November 29, 30, and December 1, 1937.

The objectives of this Second Conference, as formulated by a committee, are as follows:

1. To provide a national forum where interests concerned with education by radio can come together to exchange ideas and experiences.
2. To examine and appraise the situation in American broadcasting as a background for the consideration of its present and future public service.
3. To examine and appraise the listeners' interest in programs that come under the general classification of public service broadcasting.
4. To examine the present and potential resources of education through radio.
5. To examine and appraise the interest of organized education in broadcasting.
6. To bring to a large and influential audience the findings that may become available from studies and researches in the general field of educational broadcasting, particularly such studies and researches as may be conducted by the Federal Radio Education Committee.

In addition to the eighteen organizations which sponsored the first Conference, the following have been selected to sponsor the second, to increase the scope of the social and cultural interests which will be represented on a nation-wide basis: American As-



sociation for the Advancement of Science, American Association of Museums, American Association of University Women, American Federation of Arts, American Library Association, American Public Health Association, Music Educators National Conference, National Council of Parent Education, National Federation of Music Clubs, and the National University Extension Association.

The American system of broadcasting, an evaluation of broadcasting from the point of view of the listener, educational broadcasting, and the future of radio have been selected as the topics of the four general sessions. Speeches on these subjects will be made by prominent representatives of education, the radio industry, and the listener, and will be followed by periods of open discussion.

As a unique feature of the Conference, to give it unity and continuity, one person has been designated as leader of all the discussions which follow the general sessions. Dr. Lyman Bryson of Teachers College, Columbia University, has accepted this responsibility.

Each afternoon will be devoted to section meetings in which specialists in the various fields covered in the general sessions will discuss specific aspects of each of these topics. At the banquet on the second evening, the speakers will discuss the international significance of radio.

Dr. George F. Zook, President of the American Council on Education, will again act as Conference Chairman. Dr. C. S. Marsh, Vice President of the Council, is the Executive Secretary, and his office at 744 Jackson Place, Washington, D. C., is the headquarters for preparations for the Conference. Mr. Carl Milam, Secretary of the American Library Association, is Chairman of the Chicago Committee on Arrangements.

Those who are interested in the maximum contribution of broadcasting to educational and cultural development are invited to participate in the Conference.

#### CHILDREN'S THEATRE'S WASHINGTON SEASON

Play days as well as school days are here again. For, simultaneously with the news of school's reopening, comes word from the Children's Theatre of New York about the current Washington season of this popular group of grown-up thespians who

for the last five years have been treading the boards of the National Theatre to the great enchantment and acclaim of countless Washingtonians—young and old.

The series offers wide appeal and variety. As usual the plays will be six in number—five Saturday mornings and one Christmas holiday week day. Opening October 16th with "Daddy Longlegs," which polled the greatest number of votes in the play popularity poll conducted in the hundred odd cities where the Children's Theatre plays; followed by a dramatic "Hansel and Gretel," November 20th; the Grimm version of "Snowwhite and the Seven Dwarfs," Wednesday morning after Christmas; "Little Men," January 29th; Ouida's classic, "The Nuremberg Stove," March 12th; it will close April 16th with "The Captive Maid of Old Carlisle," a historical story of real Indians with exciting ceremonial dances.

Those who remember the excellent "Pocahontas," played here by the Children's Theatre for one single Saturday morning two years ago, look forward especially to seeing again some of the same talented Indian actors who made up that play's large cast.

Reservations for subscriptions for the series ranging in price from \$3.30, \$5.50 and \$8.80 are now being made by mail and telephone through Miss Matilda Young at the Children's Theatre Office. The address is 532 Seventeenth St., N. W., Washington, D. C.

#### SURVEY OF THE FIELD

The Department of Education of the National Catholic Welfare Conference is issuing this month a study outline on the Constitution of the United States. The outline, which will be distributed free of charge to Catholic schools, will prove useful for American Education Week programs, November 7th to 13th, and during the observance of the Sesquicentennial of the Formation of the Constitution, September 17, 1937, to April 30, 1939 . . . The Department of School Superintendents of the National Catholic Educational Association will hold its Semi-annual Meeting at The Catholic University of America, November 10th and 11th. Rev. Harold E. Keller, Diocesan Superintendent of Harrisburg, President of the Department, and a committee of superintendents are arranging a very interesting program . . . Courses in the

drama have been added in the Graduate School of Arts and Sciences at the Catholic University of America. The courses, which will begin with the new school year this month, are the outcome of the success achieved by the first Blackfriar Institute of Dramatic Arts conducted this year as part of the University's Summer School . . . The National Commission in charge of the affairs of the National Conference of Church-Related Colleges met in Pittsburgh August 30th to complete plans for the annual meeting, to be held in Chicago in January, 1938. The Very Rev. Edward V. Stanford, O.S.A., President of Villanova College and Chairman of the National Conference, presided. Over two hundred Protestant colleges and universities of various denominations, together with forty Catholic colleges and universities from all parts of the United States, hold membership in the Conference . . . The School of Social Work of the Catholic University of America is being enlarged to become a School of Social Science, the Rt. Rev. Msgr. Joseph M. Corrigan, Rector of the University, announced. The Rt. Rev. Msgr. Francis J. Haas, Rector of St. Francis Seminary, Milwaukee, is the first Dean of the new School of Social Science and a professor on its faculty. The Rev. Dr. James O'Brien, Professor of Moral Theology at Mt. St. Mary's Seminary, Cincinnati, has become Associate Professor of Moral Theology at the Catholic University. The Rt. Rev. Msgr. G. Barry O'Toole, a member of the faculty of Duquesne University for the last three years, has become a Professor in the School of Philosophy at the Catholic University . . . The General Court of the State of New Hampshire in its session of 1937 has passed, and Governor Francis P. Murphy has signed a bill amending the Public Laws so that "pupils attending approved private schools, up to and including the ninth grade, shall be entitled to the same transportation privileges within any town or district as are provided for pupils in public schools." . . . The Catholic Radio Club in Tucson, Ariz., the purpose of which is to assist children in knowing and living their religion, will present a series of 72 broadcasts over Station KVOA explaining for classes of Catholic school children the lessons of the Catechism. The broadcasts, 15 minutes in duration, started the season on September 23. The children in seven cooperating schools will be enabled to hear the broadcasts by means of radios which will be installed in each classroom from the fourth grade up. In connec-

tion with the broadcasts each child will make a project book. The broadcasts will be given twice a week throughout the year . . . The Rev. Dr. Paul Hanley Furfey, of the Catholic University of America, was elected head of the newly formed Catholic Social Union at a meeting held over the Labor Day week-end in New York City. Other officers elected were: Albert H. Coddington, Obl. O.S.B., Editor of *Liturgy and Sociology*, and Norman McKenna, Editor of *The Christian Front*, Vice-Presidents; Dr. Mary Elizabeth Walsh, of the Catholic University, Treasurer; the Rev. Smith Sullivan, O.M.I., Editor of *The Social Forum*, Secretary . . . A Department of Sociology and a Department of Teacher Training were opened at Loyola University of the South at the beginning of the fall term, the Very Rev. Harold A. Gaudin, S.J., President, announced. Dr. Arthur T. Donohue, of John Carroll University, is Chairman of the Sociology Department. The Rev. James F. Whelan, S.J., a graduate of Ohio State University, is Chairman of the Department of Education . . . Dr. Maria Maudry, noted Viennese child psychologist, will direct a new program in Child Development Study to be inaugurated this October by the Fordham University Department of Psychology, the Rev. Walter G. Summers, S.J., chairman of the department, announced . . . An exhibition was held in Dublin of plans of school buildings from several countries. At the opening ceremony, Minister of Education Derrig said his Department would do its best to make schools places of real beauty. The 900 exhibits came from the Free State, Denmark, Great Britain, France, Germany, Italy, the Netherlands, Northern Ireland, Sweden, Switzerland and the United States. The outstanding impression one gathered from all the drawings, said Mr. Derrig, was one of airiness, light and simplicity . . . *The Sacred Heart Courier*, published by the pupils of Sacred Heart of Jesus High School in New Orleans, has been announced as winner of the 1937 international honor award of the Quill and Scroll organization survey . . . "The New Roman Missal" in both Latin and English is announced by Benziger Brothers, its publishers. The Missal is the work of the Rev. F. X. Lasance, author of "My Prayerbook," and the Very Rev. Francis A. Walsh, O.S.B., Regent of the Seminary at the Catholic University of America. An illustrated study plan entitled "Read the Mass with the Priest," by the Rev. Dr. William R. Kelly, Superintendent of Schools of the Archdiocese of New York, is part of the book.

## REVIEWS AND NOTICES

**Teaching of Social Studies**, by Edgar Bruce Wesley. D. C. Heath & Co., New York, 1937. Pp. xvii + 635.

Dr. Wesley, head of social studies in the University of Minnesota High School, and a regular contributor to educational magazines, has written an extremely useful volume on the difficult subject of teaching social studies or human relationships, that is the social sciences in an instructional form. It is a guide and reference book packed with material and replete with undogmatic suggestions to teachers which one can recommend most heartily for the teacher's working library. While distinctly a public school book which takes no account of texts, methods, and teachers in private school systems, there is little or nothing in the author's treatment with which one can take issue. It is sad, however, that in the splendid bibliographies of books and articles on the teaching of history and the auxiliary social sciences as government, sociology, and economics there is no reference to any contribution by Catholic writers or educational journals. But after all very little has been done. In the social sciences, Catholic schools merely follow tardily the nearest public school, often retaining methods and textbooks and tests which are outmoded.

Teachers who are specialists—and history and the social sciences demand trained teachers and possibly abler teachers than certain more routine and less controversial subjects—should be exceedingly interested in Professor Wesley's account of the rise of the various social sciences as school subjects, his list of significant steps and men in the development of the subjects, his account of the methodology in each subject, the development of the social science curriculum, his clever analysis of the reports of the recent Commission on the Social Studies, his intimations that social changes will necessitate a remodeled curriculum, his estimate of tests and measurements whose weaknesses are not concealed, and his remarks on the selection of curricular material. There are splendid, brief sections on textbooks, the evaluation of texts, the advantages and disadvantages of old-fashioned note books and expensive, supplementary workbooks, on library needs, maps, atlases, visual aids, and good and bad

methods of conducting classes. Teachers in private schools must not grieve too much because of their handicaps in the way of inferior library and laboratory equipment, the paucity of magazines and secular journals, and difficulties in utilizing community resources.

Quite rightly Professor Wesley sees the need of departure from the text and the treatment of controversial subjects which "requires a judicious compound of scholarship, common sense, tact, courage, caution and pedagogical effort." Teachers are not free. There are inhibitions; there is politics; there are pressure groups; and there is a conflict of opinion in the community which supports the school on every subject of importance from religion to the New Deal. There is no common philosophy of life. It is only in harmless platitudes that men can agree. The texts do not dare handle controversies. The teachers are fearful and too often incompetent and too narrow-minded to discuss the raging controversies of the hour: the decline in religion and in old-fashioned morality, the decline of private and public honesty, the rise of paganism, communism, socialism, trade and industrial unionism, confiscatory taxation, accumulated wealth, race relations, intolerance of intolerance, etc., etc. Yet these are quite as important for the student leaving high school to know something about as the exploits of some legendary Greek soldier. Public schools cannot be controversial, nor can their teaching be 100 per cent factual in estimating the contribution of the Catholic Church to modern civilization. There can be such a thing as a negative bias. The social sciences are not Protestant whatever the schools may be; and to be taught effectively and honestly they must be taught in a catholic spirit whatever the teaching devices may be.

Again, Professor Wesley's book is a valuable compendium and an analysis of books and articles which attempt to show how the social sciences can be taught and integrated. It is a useful rather than a provocative treatment. He neither predicts nor advocates. At all times, he seems to realize that it is the individual teacher who counts and that there is not much inspiration in a syllabus.

RICHARD J. PURCELL.



**The Colleges and the Courts, Judicial Decisions Regarding Institutions of Higher Education in the United States**, by Edward C. Elliott and M. M. Chambers. Carnegie Foundation for the Advancement of Teaching, New York City, 1936. Pp. 563.

President Edward C. Elliott of Purdue University and Dr. M. M. Chambers of the American Youth Commission of the American Council on Education have put together a valuable, significant, and pioneer volume which assembles and systematizes with ample and concise annotations the more significant cases in which American colleges have found themselves in court. As the authors note, "In this day of exceptional maladjustment of individuals and ideals and institutions it is not strange that the school frequently finds itself in the courts of law." Educational institutions have become as complicated as great capitalistic concerns, and indeed in many respects they have not differed from these organizations in their treatment of donors, students, professors, and the general public. They may be idealistic and eleemosynary institutions, but they have had their problems, have avoided taxes, broken contracts, misapplied endowments, denied degrees, involved themselves in the colored question, and expelled students to their lasting detriment. Few are the American collegiate institutions of standing whose names are not found in the index which after all only suggests that higher education may be a business which requires governmental intervention and control.

The volume is not too legalistic for educators, who may find it valuable and corrective, nor too popular for law students. It is somewhat like a law textbook with cases cited in footnotes and with suggestive readings from legal and educational journals at the end of each chapter as well as a consolidated bibliography in the appendix. And very orthodoxly, it quotes Dean Pound. As an outline of its contents suggests, the study is especially serviceable for administrative officers of state and municipal colleges rather than for those of private and denominational institutions which, however, figure in its pages. Part One deals with the evolution of educational rights, with officials, professors, and other employees, trustees, and students, who are apparently concerned with fees, discipline, expulsions, and degrees. Part Two is assigned to state and municipal universities and their relationship to governmental authorities, citizens, and individuals

with whom they have contractual dealings. Part Three is given to privately controlled institutions and their relationship to the state. Parts Four and Five develop such subjects as federal and state aid, custody of funds, public aid for private institutions, tax exemptions, estate and inheritance taxes, validity of subscriptions, execution of charitable trusts, tort liabilities, exercise of public domain by state institutions, and accessory educational corporations and associations such as athletic boards, farms, housing corporations, fraternity lodges, alumni associations, student publications. Hopkins on his log would hardly recognize the multiplicity of interests of a modern college and all the actions to which it can become a party.

RICHARD J. PURCELL.

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**The Development of Modern Medicine**, by Richard H. Shryock.  
Philadelphia: University of Pennsylvania Press, 1936. Pp.  
xiv + 442. Price, \$4.00.

If you enjoyed *An American Doctor's Odyssey*, Victor Heiser's extraordinary record of his adventures in forty-five countries, you will value and appreciate Richard Shryock's *The Development of Modern Medicine*. The fact that Professor Shryock is not a medical doctor adds a staunch reliability to his work. With an elaborate and enthusiastic historical knowledge possessed by few medical men, the author has written an important book. "This is in no sense a study in the technical history of medicine, but is rather an attempt to portray certain major aspects of medical development against the background of intellectual and social history in general. Viewed in this perspective, the progress of medicine may take on new form and meaning."

Richard Harrison Shryock is Professor of History at Duke University. What has he done in this book? He has written an interpretation of the social and scientific factors involved in an analysis of modern medicine's progress. The narrative is complex but not tangled. Before you reach the skillful Ninth Chapter, "The Emergence of Modern Medicine, 1800-1850," you will have a vivid record of seventeenth century men, and the means taken (some of them strange, indeed) to make the study and practice of medicine scientific. Conflicts were as inevitable as failures. Advance was tragically slow. Why progress limped has a splendid explanation in the Third Chapter, where you will

be made to understand why purely technical difficulties were beset with the weight of social factors. Delays in public health and welfare work, no matter how urgent the need of action, seem inevitable. The growth of success follows a zigzag pattern.

In his discussion of the modernization of the medical sciences Professor Shryock writes with the quiet tone of congenial scholarship. "The emergence of medicine from the confusion of the eighteenth century into the relatively clear and critical atmosphere of modern science was the achievement of no single time or place. Yet so far as one can put his historical finger on the process, it can best be pointed out in Paris during the half century between 1800 and 1850. This seems the more remarkable when it is recalled that the period was ushered in by a certain Revolution, during which all learned societies were for a time forbidden and when a radical leader assured the nation that it had no need for learned men." From France's importance in medicine's advance, the narrative and its analysis investigate memorable medical attainments in Germany, Great Britain, Italy, the Netherlands, and the United States. "A Delayed Advance Against Mental Disease" is a chapter of bitter truths, while the last section, "Some Contemporary Questions," goes gently into the details of somber realities.

*The Development of Modern Medicine* is the odyssey of a fine mind revealing the results of historical research, after many adventures in an uncharted area of scholarship.

DANIEL S. RANKIN.

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**An Introductory Sociology for Teachers**, by David Snedden. New York: Thomas Nelson and Sons, 1935. Pp. xi + 456.

This volume of the Nelson Education Series is a congeries of sociological *nova et vetera* produced by David Snedden from his seemingly inexhaustible store of knowledge and experience.

An introductory text should be judged, perhaps, not so much by what it includes, as by what it excludes. This would seem to apply particularly to such a science as sociology, whose scope, theoretically, takes in the whole group life of man—its origin, composition, relationships, and activities. As a general science, it bears about the same relation to the special social sciences as

biography bears to the special sciences of organic nature. Whether the time has come to effect anything like a synthesis of all the sciences dealing with man as a social animal, is a question. Certain it is that no one has yet done for sociology what Alfred Marshall did for economics. But with the growing importance attached to sociology in the study and solution of present-day social problems and with the consequent increasing emphasis placed on the subject in colleges and universities, perhaps we shall not have long to wait for a school compendium of sociology that is both scientific and practical.

Until some agreement is reached among social scientists and educationists as to the subjects which should receive most attention in a fundamental course, every compiler is free to follow his own preference, which, of course, will be largely determined by his philosophy of life and of education. A case in point is the volume under review. It reflects perhaps better than any of his other numerous publications the author's *Weltanschauung*. It is frankly naturalistic and evolutionistic in outlook, though perhaps it escapes the charge of being obtrusively and offensively such. In its treatment of religion as a social force it is sympathetic and respectful, though by no means adequate and satisfactory from the Christian point of view.

The author expresses the hope "that study of this book will prove a gateway to sympathetic and helpful understanding by prospective teachers of the human world in which children must live and in which men and women must work." There is no doubt that it will afford interesting and stimulating material for both reading and discussion. It is heavy with the spoils of many a foray into the rich fields of the social sciences. About one-fourth of the entire page space is taken up with extracts appended to the various chapters which "are intended to serve somewhat the same purpose as the *pictured* illustrations in the geographies, histories, and other textbooks with which readers are familiar." Significantly enough the names of such pioneers in sociology as Aristotle, Plato, Augustine, Aquinas, Hobbes, Locke, Rousseau, Comte, Spencer, Maine, Morgan, Durkheim, Gumpłowicz, De Greef, Simmel, and a host of others are conspicuous by their absence.

Perhaps the most readable chapters are those on "The Socializing and Individualizing Processes," "The Social Inheritances of

Mankind," and "Towards the Better Things in Civilization: Social Values and Progress."

FERDINAND B. GRUEN, O. F. M.

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**None Shall Look Back**, by Caroline Gordon. New York: Charles Scribner's Sons. Pp. 378. Price, \$2.75.

The educational merits of this new Civil War novel are not difficult to discover. One of these merits is the manner in which Caroline Gordon thinks and writes. Education seldom imparts style; it should bestow an appreciation of clarity, subtlety, and restraint in writing. For that reason Caroline Gordon's narrative will have an emphatic appeal to readers of the REVIEW. In *None Shall Look Back* the author's restraint reaches a delicacy in the emotional scenes that carries realism back to honesty. Her characters, vitally human in the possession and expression of feelings, are healthy and normal. They enjoy life with a quiet intensity that communicates their joys or disappointments to the reader. Her narrative technique is superb. And that is not meant as a vague compliment. Caroline Gordon has the impressive ability to write of battles—the scene, the soldiers, the conflict—with the poignant suspense of surprise and terror. Weir Mitchell had that peculiar power of actuality. Do you recall his first story, "The Case of George Dedlow"? Do you remember his realistic account of the battle of Germantown in *Hugh Wynne*? Neither writer relies upon tricks of impressionistic description. Their method is the process of educated style.

Another educational element in this novel is its background, the war territory in the West: the campaigns in Tennessee. There may be too many Civil War novels. This one is worthy of special enthusiasm. The wretchedness of war is illustrated in all its tangles of horror. And although the author's detestation of war is evident and persuasive, her admiration for the great cavalry leader, Nathaniel Bedford Forrest, illumines with a strange splendor the sections recounting the success of his mounted rangers. At Fort Donelson, at Murfreesboro, at Chickamauga the reader feels and sees the power of Forrest's instinctive military genius, his remarkable, daring maneuvers with his cavalry troops. What Caroline Gordon seems to suggest ironically, considering the title of her novel, is this: Forrest's genius,

unhampered by the stupidities of men like Bragg, might have altered the outcome of the war.

Accuracy in its account of plantation life is a third merit of this book. Details of the domestic, social, and agricultural conditions of Kentucky plantation modes of living are as true as the reality must have been. False glamour, false romance are absent. The author knows the country she describes, and she has spared no effort to reach the truth of the past. Her narrative follows the fortunes and the careers of the Allards of Kentucky. Fontaine Allard, a tobacco planter, and his wife Charlotte represent patrician Kentucky plantation owners. Their children, and their children's children, with Allard relatives in North Georgia, add numerous characters to a family saga that is relieved of complications through the author's ability to differentiate individuals. The family escutcheon has no blotches. That is a relief. The economic elements of plantation life, with the sharp contrasts between tobacco in Kentucky, cotton in Georgia, and the lush abundance of fertile land in Louisiana, are conveyed in conversations that hide skillfully the information such talk imparts. Rives Allard comes from the Georgia branch of the family and marries Lucy Allard, his cousin in Kentucky. Relatives of both are living in Louisiana. War brings its swift separations, its tragedies, its devastating and permanent changes.

There is a villain in *None Shall Look Back*—War. There is a hero, the warrior, Nathaniel Bedford Forrest. He is more important to the author than anyone else; more vivid as a personality, more clearly remembered as an individual by the reader. Caroline Gordon is almost too fond of him, deserving as he is, unquestionably, of fine art the author has lavished on his portrait and his military genius. Forrest gives her the creative power to give her book life. When the narrative is over, Forrest is still alive, indeed, very much alive. Rives Allard is dead, shot at the height of his success as one of Forrest's trusted aides; Lucy is desolate; old Fontaine Allard is laid low by a stroke. Alone of all the Allards, Jim has turned his back upon the hope of the leisured life of the past to become a part of the new life of trade, foreign to family tradition. He faces the future without flinching, accepting the inevitable with concealed emotions. Even he, alert and valiant, lacks the vibrant pulse of the full power of living that in Forrest never diminishes.



With its sense of irony, its humor, its quiet pathos, *None Shall Look Back* adds another novel of importance to its author's contribution to Southern fiction. It will delight and satisfy readers of her other books, *Penhally* and *Aleck Maury: Sportsman*.

DANIEL S. RANKIN.

**Your Child in Health and Sickness**, by Hugh L. Dwyer, M.D.  
New York: Alfred A. Knopf, Inc. Pp. 345. Price, \$2.75.

This volume constitutes an excellent contribution to our rapidly growing, popular literature on child care and training. As the title would indicate, the book is limited in the main to a discussion of the physical care and development of the child.

Topics such as the following are given attention: The prenatal care of the mother; making the baby's feeding formula; clothing, airing, and sleeping habits of early life; problems of faulty posture, of loss of appetite and of poor nutrition; the latest procedures in immunization; early signs of contagious diseases; the common diseases of childhood; emergencies and accidents. Brief attention is also given to the child's mental health and to some of the more common bad habits that tend to develop during the first years. The greatest number of pages devoted to any one topic is given over to a discussion of the child's food.

*Your Child in Health and Sickness* can undoubtedly serve as a valuable guide to parents in their efforts to prevent sickness in their children. As pointed out by the author, it is not meant to be a "doctor" book or a substitute for a physician's care. It is meant merely to supplement his instruction and advice. "The young mother," writes the author, "should get explicit instructions from the physician and follow them faithfully. There are no positive rules that will apply to the management and feeding of every infant. Only general principles can be given and these are intended to be supplemented by the more personal instructions received from the doctor." And again, "The practice of taking the baby to the physician once each month for a general check-up on the nutrition, weight, and general care, is highly commendable and will ensure the best health for the baby and the minimum of worry and discomfort for the parents."

The author of the book, Dr. Hugh L. Dwyer, speaks with no little authority. His name has for some time been associated with a number of national medical groups. He is Associate Pro-



fessor of Pediatrics in the School of Medicine in the University of Kansas and Attending Physician to a Catholic hospital in Kansas City, Kansas, and one in Kansas City, Missouri. His volume is written in a simple style, every reasonable effort being made to avoid technical terms. Furthermore, it is well sectioned off into separate short treatises, a fact which does much to help the reader readily find whatever particular information he desires to have. Thirty-eight helpful illustrations are embodied in the book.

The modern parent, alert for the most recent findings in the field of child hygiene, will find in *Your Child in Health and Sickness* a mine of up-to-date information. Indeed, we need not hesitate to say that the volume is the most modern and complete popular book available on the physical care and training of children.

EDGAR SCHMIEDELER, O.S.B.

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**General Benjamin Franklin, the Military Career of a Philosopher**, by J. Bennett Nolan. Philadelphia: University of Pennsylvania Press, 1936. Pp. vi+101. \$1.50.

Mr. Nolan has given us generous delight in a little book, the first account of Benjamin Franklin's career as a soldier. Why call a period of six weeks a career? Because what "General" Franklin did, as well as the way he directed others, has the distinction of achievement. "The Philosopher, in middle age, with only tolerable health and unaccustomed to privation and hardship, sets off into the wilderness for a crusade against a ferocious and formidable foe. And not the least creditable detail in a life of sacrifice is the fact that he cheerfully went to the front when younger and stronger men, men schooled in the military art, chose to sulk safely in Philadelphia."

The incomplete references in the *Autobiography* to this march have been made full and satisfactory by Mr. Nolan. Where did he find his material, and why has no one before him done this work? Until recently the collection of Moravian Records now brought together at Bethlehem, Pa., were unavailable or scattered in many hands, while the William Smith letters, safe at last with the Historical Society of Pennsylvania, were not even in this country, and the Penn Official Correspondence lacked an index key to its treasures.

With the advantages of truth, this historical study has the energetic interest of fiction in its story. "On December 18, 1755, after Braddock's disastrous defeat had imperiled the very existence of Pennsylvania as an English colony, the Sage departed upon his expedition to the frontier. He organized the Moravian settlements, built Fort Allen with its flanking fortresses, and returned to Philadelphia when the Assembly reconvened on February 5, 1756." Quotations from lively source material brighten the text with naive accounts of the life, varied customs, and conflicting ways of thought in the diverse racial groups along one sector of Pennsylvania's colonial frontier.

The publishers have put forth the author's scholarship with an esthetic appreciation of its importance. The map of the campaign, the illustrations, binding, printing, and index have been done with relish.

DANIEL S. RANKIN.

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### Books Received

#### *Educational*

American Council on Education: *The Motion Picture in Education; Teaching with Motion Pictures*. Washington, D. C.: The American Council on Education. Pp. 24; 59. Price, \$0.10; \$0.40.

Buswell, Guy Thomas: *How Adults Read*. Chicago: University of Chicago. Pp. 158. Price, \$1.50.

Holley, Charles Elmer, Ph.D.: *High School Teachers Methods*. Champaign, Ill.: The Garrard Press. Pp. 514. Price, \$3.00.

Keniston, Hayward: *Spanish Syntax List*. New York: Henry Holt and Company. Pp. 278.

McMahon, Rev. John T., Ph.D.: *The Child in the Bush*. Religious Holiday Schools. Melbourne, Australia: Pellegrini & Co. Pp. 114.

#### *Textbooks*

American Red Cross: *First Aid Textbook*. Revised. Philadelphia: P. Blakistone's Son & Co. Pp. 256.

Brunsmann, Rev. Gualbert, O.S.B.: *Pictures and Profits from the Mass*. St. Meinrad, Ind.: The Abbey Press, St. Meinrad's Abbey. Pp. 45. Price, \$0.20.

Curl, Grace Voris: *Plutarch's Lives*. Shortened and simplified. Boston: D. C. Heath and Company. Pp. 376.

Fitzgerald, James A., Hoffman, Carl A. and Bayston, John R.: *Drive and Live*. Richmond: Johnson Publishing Company. Pp. 288. Price, \$1.28.

Gates, Arthur I., Baker, Franklin T. and Peardon, Celeste Comegys: *The Story Book of Nick and Dick*. New York: The Macmillan Company. Pp. 246. Price, \$0.80.

Holme, Geoffrey: *The Children's Art Book*. New York: The Studio Publications, Inc., 381 Fourth Ave. Pp. 96. Price, \$2.50.

Jaffe, Bernard: *New World of Chemistry*. New York: Silver Burdett Company. Pp. xxx + 566. Price, \$1.80.

McGuire, Edna: *A Full-Grown Nation*. New York: The Macmillan Company. Pp. 454. Price, \$1.28.

Sisters of Saint Joseph of Boston with Arthur I. Gates: *Pleasant Hours*. New York: The Macmillan Company. Pp. 312. Price, \$0.88.

Steadman, Jr., J. M.: *Vocabulary Building*. Atlanta, Ga.: Turner E. Smith & Co. Pp. xviii + 199.

*The New Comprehensive Standard School Dictionary of the English Language*. New York: Funk & Wagnalls Company. Pp. 1008.

Thomas, Russell, Editor: *Plays and the Theatre*. Boston: Little, Brown and Company. Pp. 729. Price, \$1.68.

Traxler, Arthur E.: *Read and Comprehend*. Boston: Little, Brown & Company. Pp. ix + 233. Price, Paper, \$0.96. Cloth, \$1.28.

Watkins, Ralph K., Ph.D., and Bedell, Ralph C., Ph.D.: *Workbook to General Science for Today*. New York: The Macmillan Company. Pp. 144. Price, \$0.60.

Williams, E. L. and Spencer, H. C.: *Technical Drawing for High Schools. Work Book I; Work Book II*. New York: The Macmillan Company. Pp. 32; 36. Price, \$0.96 each.

Woodall, Allen E.: *Caesar's Republic*. Boston: Bruce Humphries, Inc. Pp. 56. Price, \$0.75.

### General

Belloc, Hilaire: *The Crisis of Civilization*. New York: Fordham University Press. Pp. 245. Price, \$2.50.

Huby, Joseph: *The Church and the Gospels*. New York: Sheed & Ward. Pp. 231. Price, \$1.75.

Lasance, Rev. F. X. and Walsh, Rev. Francis Augustine, O.S.B., with a study outline by Kelly, Rev. William R., Ph.D.: *The New Roman Missal*. New York: Benziger Brothers. Pp. 1852. Price, \$3.25.

Martindale, C. C., S.J.: *The Prayers of the Missal*. 1: The Sunday Collects. New York: Sheed & Ward. Pp. 92. Price, \$1.00.

McNabb, Rev. Vincent, O.P.: *Frontiers of Faith and Reason*. New York: Sheed & Ward. Pp. 288. Price, \$3.00.

Michel Dom Virgil, O.S.B., Ph.D.: *The Christian in the World*. Vol. 4: The Christ-Life Series in Religion. Collegeville, Minn.: The Liturgical Press. Privately Circulated. Pp. 252.

Michel, Dom Virgil, O.S.B., Ph.D.: *The Liturgy of the Church*. According to the Roman Rite. New York: The Macmillan Company. Pp. 369. Price, \$2.50.

Joint Committee on Curriculum: *The Changing Curriculum*. New York: D. Appleton-Century Company. Pp. 351. Price, \$2.00.

#### *Pamphlets*

Barry, Rev. Donald L., C.S.P.: *When Evening Comes*. Thoughts for Advancing Years. New York: The Paulist Press. Pp. 32.

Brown, George T., Ph.D.: *Economic Power in the United States*. New York: The Paulist Press. Pp. 32. Price, \$0.05.

*Catholic Action Leaflets on the Sacraments*. Wichita, Kansas: Catholic Action Committee, 424 North Broadway. Price, \$0.75 per 100.

Cheydleur, Frederic D.: *The Case for More Objective Tests in Higher Education*. Madison, Wisconsin: University of Wisconsin. Pp. 9.

Cronin, Rev. John F., S.S., Ph.D.: *Prices in the United States*. New York: The Paulist Press. Pp. 32. Price, \$0.05.

Curran, Edward Lodge, Ph.D.: *Facts About Communism*. Brooklyn, N. Y.: International Catholic Truth Society, 407 Bergen St. Pp. 208. Price, \$0.25.

Curran, Edward Lodge, Ph.D.: *Franco*. Brooklyn, N. Y.: International Catholic Truth Society. Pp. 47. Price, \$0.10.

McNeill, Rev. Leon A., M.A. and Clendenin, Angela A.: *The Liturgical Year*. Wichita, Kansas: Catholic Action Committee, 424 North Broadway. Pp. 68. Price, \$0.25.

*Ninth Annual Educational Report*. Wichita, Kansas: Diocesan Chancery, Diocesan Superintendent of Education, 307 East Central Ave. Pp. 39.

O'Brien, Rev. John A., Ph.D., LL.D.: *Cardinal Newman*. Scholar of Oxford. New York: The Paulist Press. Pp. 48.

O'Brien, Rev. John A., Ph.D., LL.D.: *The Struggle for Social Justice*. New York: The Paulist Press. Pp. 32.

O'Hara, Frank, Ph.D.: *Credit Unions*. New York: The Paulist Press. Pp. 24. Price, \$0.05.

Ryan, Rt. Rev. John A., D.D.: *The Constitution and Catholic Industrial Teaching*. New York: The Paulist Press. Pp. 32. Price, \$0.05.

Ward, Rev. Paul, C.S.P.: *Blessed Are They That Mourn*. New York: The Paulist Press. Pp. 32.